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THE JAPAN MISSION YEAR BOOK

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The Christian Movement

in

Japan and Formosa

A Year Book of Christian Work

TWENTY-NINTH ISSUE

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FOREWORD

The Year Book is being published earlier this year than has been usual with a view to reporting on the year to be covered as soon after the close of the year as feasible. This has affected the statistical material somewhat and those who use that information will need to note that fact.

There are one or two added features this year. A brief statement of the leading events in the Christian Movement has been put at the beginning of the volume. It seemed advisable to do this for the reason that, since the reports of denominational groups have been given up, many of these important events do not get reported elsewhere. We look to this section to give at a glance the principal and notable events in the Christian Movement during the year under review. There may be some very important items omitted due to the fact that the different groups have not been prepared for this section this year. We hope that all readers of the Book will cooperate to make good these omissions so that this section can be made entirely comprehensive next year. The List of Educational Institutions has been arranged on a different plan this year. The educational situation as a whole rather than the single Mission or Church has been the controlling viewpoint in the arrangement. The Alphabetical List of Missionaries has been put at the very end of the Book for convenience of reference.

The Editor wishes to thank those who have cooperated in the work of the Year Book this year, including those who have edited departments and those who have contributed articles. Few realize the labor of love that goes into the publication of a book of this sort.

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JAPAN

BRIEF NOTES ON OUTSTANDING EVENTS IN THE CHRISTIAN MOVEMENT IN 1930.

The following events belong either in the year 1929 or in both 1929 and 1930:—

Two of the major Christian educational institutions, both in Kobe, have completed or are in the midst of extensive moving programs.

The Kwansei Gakuin has moved to Nikawa on the Takarazuka line about half way between Osaka and Kobe. The actual celebration of the removal was held in September 1929. The total cost of this readjustment to date is Yen 3,291,781. This includes an endowment fund of Yen 976,687.

The Kobe College is removing its whole plant to a new site of about twenty-five acres near Nishinomiya. This has involved the disposal of a proposed new site for the college department at Akashi which had been purchased in 1921 with contributions of the Alumnae Association. Plans have been drawn for the building program which includes some twenty buildings and will cost approximately Yen 1,400,000. Construction work is to be begun in April 1931 and completed in September 1932.

At the end of 1929 another school, the Hirosaki Jo Gakko, moved into a new plant and in September 1930 Mrs. Masago Nakagawa was installed Principal. The new plant cost Yen 128,417.73, of which the sum of 18,490. was raised locally.

Kwassui Jo Gakko of Nagasaki celebrated its fiftieth and Kanto Gakuin of Yokohama its tenth aniversary in the autumn of 1929.

JANUARY. The Kingdom of God campaign began with this month. Early morning prayer-meetings were held throughout the Empire on the first three days of the year. These meetings were attended in Tokyo by 1100 people and in Osaka by 972.

The nineteenth was observed throughout Japan at the suggestion of the National Christian Council as a day of special prayer for the London Disarmament Conference. A similiar day was observed on March the 1st.

FEBRUARY. The Omi Mission celebrated its twenty-fifth anniversary on February the 2nd. In connection with this celebration the Mission inaugurated an expansion program in its educational work to include a kindergarten with a training department, a modern nursery school, a children's English school and a supervised playground.

MARCH. The Shoin Koto Jo Gakko removed from its old site at Naka Yamate Dori, to a new site at Harada Mura, Kobe. The old site had become inadequate and the buildings out of date. The cost of the project was Yen 250,000.

APRIL. The Kumiai Kirisuto Kyokai (Congregational) and the Kurisuchian Kyokai (Christian) became officially one body on the 1st. The union of the Mission of the American Board with that of the Christian Church did not officially take place until Jan. 1, 1931, although the work was carried on in complete cooperation from May 1930.

The new 1,250,000 Yen building of the Tokyo City Y. M. C. A. was opened.

The Nihon Shin Gakko, the new union theological seminary, combining the theological department of the Meiji Gakuin and the Shingakusha, began its work.

From the 11th to the 13th, the eleventh annual conference of the Japan Temperance League with 753 delegates in attendance met in Matsumoto. Mr. H. Nagao., M. P. presided.

MAY. On the 10th and 11th the National Student's

Temperance League representing temperance societies in 64 schools from the Hokkaido to Kyushu met in annual conference.

On the 14th an all day conference on social problems was held in Tokyo with Mr. Kirby Page and Dr. Sherwood Eddy.

On the 28th a statement of the Christian position with regard to state Shinto was forwarded to the Government's Commission on the System of Shinto Shrines, 55 Christian bodies concurring. (See articles by Mr. Tagawa, page 39, and Dr. Holtom, page 51)

The Japan Mission of the Reformed Church in America voted at its annual meeting to discontinue Tozan Gakuin (Steele Academy) its boys' school in Nagasaki. This step was taken in the interests of concentration after careful investigation by the Board's Deputation.

JUNE. The seventeenth annual session of the Purity Society was held in Osaka on June the 28th.

JULY. Eight anglican bishops from Japan attended the Lambeth Conference, one of them, Bishop Matsui of Tokyo, being the first Japanese bishop to attend such a conference.

AUGUST. The twenty-ninth annual meeting of the Federation of Christian Missions was held at Karuizawa. (See Appendix for full minutes)

SEPTEMBER. Under the auspices of the Kingdom of God Movement a conference on evangelism was held at Gotemba from the 2nd to the 4th, with 180 delegates representing 75 district committees in attendance.

The Rev. A. L. Warnshuis, D.D., one of the Secretaries of the International Missionary Council arrived on the 5th for a seven weeks visit in Japan.

OCTOBER. From the 17th to the 19th the 50th Anniversary of the founding of the Tokyo City Y. M. C. A.

and the inauguration of the Y. M. C. A. movement in Japan was celebrated in Tokyo with appropriate and significant gatherings. These included a mass meeting in the Public Hall at Hibiya attended by 3,000 people.

The 19th was celebrated throughout Japan as the sesquicentennial of Robert Raikes. Dr. Y. Chiba gave an address on the Sunday School from the Tokyo Broadcasting Station.

The second conference on social service was held in Tokyo on the 20th and 21st. It was attended by 160 regular deleguates and 40 visitors. (See articles by Prof. Abe, Prof. Nasu and Dr. Kagawa, pp 241—263)

The eighth annual meeting of the National Christian Council was held in Tokyo on the 21st and 22nd, with 200 in attendance. (See article page 123)

From the 28th of October to November the 1st Yokohama Eiwa Jo Gakko celebrated its 50th anniversary with appropriate meetings.

The Japan Christian News Agency met at Omi, Hachiman, from the 28th to the 31st. Forty delegates attended. (See article page 133)

NOVEMBER. The Committee of Inquiry sent out by the Christian laymen of several American churches to make a systematic and thorough appraisal of the work of Christian Missions arrived and began its work. (See article, page 343)

The National Christian Educational Association held its nineteenth annual meeting in Yokohama. The Mayor of the City gave a special luncheon to the 100 delegates who attended.

NOVEMBER. The Rev. Tetsutaro Ariga, professor of Church History in the Doshisha University, spent a month at Yenching University, Peiping, as exchange professor lecturing on "The Christian Church and Christianity in Japan", "Current Thought Life in Japan", and "The Youth Movement in Japan". Later Yenching University

will send one of their professors on a smilar mission to Japan.

DECEMBER. On the 24th, the Kanagawa Prefectural Assembly passed the bill for the abolition of licensed prostitution in the Province. With Nagano Ken, which also passed a similar bill during the year, this is the 7th province to adopt this policy.

Part I.

JAPAN TODAY

GENERAL SURVEY

Chapter I

INTRODUCTION

The Editor

We have not attempted in this introduction to give a comprehensive survey of the year 1930. We have only indicated certain significant features, some of which have been selected for special treatment in this volume.

The Economic Depression

The year has been one of severe economic depression. Some of the causes mentioned as effective in this situation are, the sharp decline in commodity prices due to the removal of the embargo on the exportation of gold; the raising of the tariff by British India and China, which had its greatest effect in the cotton spinning industry; the slump in the price of silver; and the failure of the American market for Japan's chief export—raw silk. While the particular factors may have been different, Japan has shared with the rest of the world in a year of extreme economic depression. This situation and its effect upon Christian work is discussed in Bishop Akazawa's article in this section. The resulting unemployment is treated by Mr. Converse in his article in Part II, while Dr.

Hennigar in the same section gives some account of the way the situation has been met by the Christian forces.

The Diet

Last year's Book referred to the general election in February, 1930, and the return of the Minseito to power. Among the newly elected representatives are twenty-six Christians, including the names of such outstanding Christian leaders as Messrs. H. Nagao and D. Tagawa.

In November, Premier Hamaguchi was severely wounded by an assassin at the Tokyo Station. Baron Shidehara was chosen Acting-Premier. There was considerable discussion with regard to his status in view of the fact that he is not an actual member of the Minseito, the party in power, but he has succeeded in establishing his right to act for the Premier in the interval of the latter's recuperation. * The opening sessions of the Diet have been characterized by rather more than the usual disorder. Baron Shidehara when being questioned with regard to the effect of the ratification of the London Naval Treaty upon national defense used a phrase in reply which was immediately interpreted to mean that the Government was attempting to evade responsibility for the Treaty by hiding behind the throne. This resulted in several days of legislative chaos. The Government, however, has weathered the storm for the time being and the budget at this writing has already passed the Lower House.

In connection with the disorder in the Lower House, it has been proposed in several quarters that the sale of intoxicants in the Diet building be prohibited. It is too early to say whether this will secure any wide support by the general public.

The London Naval Treaty

The wider implications of the London Naval Conference are treated together with other outstanding events of

* Since this was written Premier Hamaguchi has resigned.

international character, in Mr. Okuma's article in this section but the discussion in connection with the final approval of the treaty by Japan is of great significance in the history of the development of popular government and deserves mention here. When the agreements, the terms of which had been consented to by the Japanese representatives to the London Naval Conference, came before the the Privy Council the opposition took occasion to block its formal approval by that body; or perhaps one had better say the opposition utilized the occasion to make trouble for the government. The real question seems to have been whether or not the Army and Navy shall continue to retain their old supra-government power and influence. The withdrawal of opposition meant a victory for the government and for government control of the nation's defense by land and sea. It may not be the final victory of popular government over the bureaucratic and chauvinistic tendencies which have hitherto been in the lead, but it was a victory which greatly strengthened the idea of the subordination of defense to the needs of the country and to international good will and co-operation.

International Contacts

In February H. I. H. Prince Takamatsu was united in marriage to Miss Kikuko Tokugawa, daughter of the late Prince Keikyu Tokugawa, of the famous shogunate family. In the early spring the royal couple left for an extended tour of European countries. A Christian graduate of a Mission school is in the immediate retinue of the Princess.

The year has furnished several conspicuous examples of one of the most important of modern phenomena—the ever closer and more intimate contacts among the peoples of the world. Japan is being linked to the rest of the world by air. Mr. Van Lear Black, a Baltimore newspaper publisher, arrived in Osaka on April the 5th en route by air from London; Mr. Zensaku Azuma reached Tokyo in August, having travelled by air from America by way of Europe and Asia; Lieutenant Bromley was in

Japan during a part of the summer and autumn attempting a flight across the Pacific; in December Mrs. Victor Bruce completed her flight from London to Tokyo. In addition to these visitors by air and the ordinary tourists who arrive by ship, an increasing number of special groups were welcomed last year. The National Medical Congress meeting in Tokyo, for example, brought several distinguished physicians from abroad; fourteen American magazine editors and writers came at the invitation of the Japan Tourist Bureau; the Congress of the Institute of International Statistics was held in Tokyo in September; and trade missions from England and Canada came in the autumn.

A unique contact of this sort between the people of Japan and the people of America was secured through the visit to America of five carefully selected Japanese young women, who carried a message of gratitude to America for the help that had been given in earthquake relief. The leader of the delegation was a Christian graduate of the Woman's Christian College. These young ladies were most cordially received throughout America and on their return gave many public addresses telling of their happy experiences.

A new development in this field was the exchange of gifts between the neighboring cities of Seattle and Yokohama.

Another contact is through the radio. In October an international hook-up made it possible for speeches by Premier Hamaguchi, President Hoover and Premier MacDonald to be heard simultaneously in all three countries. At Christmas time a hook-up between Japan and America was arranged and musical selections were exchanged throughout both countries.

These and many like events, increasing in number and importance year by year, only serve to illustrate the growing intercourse between the people of Japan and the people of the Western nations. It must be remembered, however, that it is not the frequency of these contacts but their quality that must be considered in any evaluation of their significance for the Christian movement. For example, when America's voice was heard in Japan in the

Christmas radio hook-up referred to above, what did America have to say ? There were the usual formal addresses, but the main program consisted of the following nine "choice" numbers: chorus "Should I"; male trio, "St. Louis Blues"; male trio, selection; "Stein Song", accompanied by orchestra and chorus; female trio, "U. S. and Company"; orchestra, "I Miss a Little Miss"; orchestra, "Running Wild." "And thus, dear friends of the radio audience," says the Christian Century in commenting on the above, "did this country introduce itself to the orient on the great Christian festival of the year."

Another example of this sort is that of the foreign films shown in Japan to-day. The quality of this contact has been of such questionable value that the Federation of Christian Missions at its annual meeting last summer passed a resolution of protest "against the exportation of such films as are subversive of the usually accepted standards of morality and of international understanding" (See Appendix for the full text of the resolution). The Christian forces of the world will do well to give careful consideration to all the implications of these growing contacts between the orient and the nations of the west.

Anniversary of Imperial Rescript on Education.

This year marked the fortieth anniversary of the promulgation of the Imperial Rescript on Education. The event was appropriately celebrated throughout the country. This gave occasion for some very significant utterances on the question of the character of the Japanese national constitution. Reference to this is made in Mr. Tagawa's article on Christianity, Shintoism and the Japanese *Kokutai.*

The Christian Movement

For the Christian movement the year 1930 has been an important one. The main events are given in Mr. Ebizawa's article in this section. Reference is made in his

article to the surveys being made or under contemplation. We have secured from Dr. Guy an authoritative statement of the purpose of the Laymen's Inquiry. We have also included a summary by Dr. Schneder of the preliminary survey made in preparation for the coming of the educational commission. The translation of Prof. Nasu's address at the conference on social service will be of interest in connection with the visit of Dr. Butterfield for a rural survey.

The section on Christianity, the Non-Christian Religions and the State we believe to be especially timely. It is in this field that Christianity in the existing environment is forced to clarify its meaning and message. Hence the studies presented under this head in this volume will be of special interest to students of modern Christian history.

Chapter II

THE INTERNATIONAL RELATIONS OF JAPAN IN 1930

Tadashi Okuma

In describing Japan's foreign relations during the year 1930, I shall first discuss questions of world peace, and then I shall proceed to review Japan's relations with certain Powers with which she has particularly close connections.

1 — The Signature and the Ratification of the London Naval Treaty.

The most important diplomatic event of the year 1930 for Japan was the signature and the subsequent ratification of the London Naval Treaty. The Hamaguchi Cabinet which had instructed the Japanese delegates at London to sign the Naval Treaty (it was signed on April 22, 1930) in spite of the strong opposition of the Naval General Staff, had to encounter unprecedented difficulties in securing the ratification of the Treaty. Admiral K. Kato, who was strongly in opposition to the London Treaty, tendered his resignation to the throne and he was permitted to resign the post of Chief of the Naval General staff on July 11th, Admiral S. Taniguchi was appointed in his place. It was only after these troubles were settled that the Cabinet could ask the throne to refer the Treaty to the Supreme Naval Council, which is the highest advisory body of the throne in matters relating to naval affairs. It was rumored that the conclusion of the supreme Naval Council was to the following effect :— " the

amount of naval strength as allotted to Japan by the London Treaty is inadequate from the point of view of naval operations. Since the Treaty, however, is only for the short term of five years, we are not without measures to make up this defect." This answer was submitted to the Emperor on July 23, 1930.

The government, therefore, at the same time that it prepared a plan of supplementing the alleged defect, could ask the Ruler for the ratification of the Treaty. The Ruler immediately ordered the Privy Council to examine the Treaty and to counsel him on its ratification. Deliberations in the Council Committee were concentrated on such questions as, for instance, (1) the issue concerning the supreme command, (2) the contents of the Supreme Naval Council's report to the Emperor, (3) the plan for supplementing the alleged deficiency in naval strength. For a time it seemed probable that even if the decision of the Council were favorable, it would be accompanied by a rider censuring the government, and thereby seriously endangering the latter's position. Premier Hamaguchi, however, held steadfastly to his position asking for an immediate and unconditional approval of the Treaty. In so doing, he had behind him the almost unanimous support of the press and public opinion. Never had the press stood so resolutely by the government's policy. Thus at last the Council Committee surrendered completely to the request of the government, and the Treaty was approved unconditionally on September the 17th. The Council met in full session on October the 1st and approved the Treaty unanimously. The Emperor's seal was affixed to the document on October the 2nd, completing the Japanese ratification. The event is generally regarded as a indication that the influence upon the conduct of foreign affairs once exerted by the military branches is rapidly becoming a thing of the past.

Premier MacDonald of Great Britain, President Hoover of the United States and Premier Hamaguchi of Japan, exchanged memorable speeches by wireless on October 27, 1930. Of the three speeches Mr. Hamaguchi's speech was of particular significance. He said in his speech,

"As the Kellogg Briand Pact has denounced wars absolutely, any nation that breaks this pledge will have the whole world against it. In such a case whether other Powers of the world come forward to offer active help or not, it is hardly conceivable that they would allow the pledge breaker to enjoy the privileges of a lawful belligerent." What Mr. Hamaguchi said is quite contrary to the principle of the Freedom of the Seas as advocated by seemingly the great majority of American lawyers and statesmen.

II — Japan in the League of Nations

Japan as a member of the League of Nations, especially since she has a permanent seat in the Council, has taken full part in the activities of the League in its effort to promote international peace and co-operation. Therefore to record Japan's activities in the League in 1930 is to record the whole work of the League in the same period.

I would therefore review only a few of the things in which Japan played a conspicuous part in 1930.

The coming into effect of the Anti-War Pact gave rise to the effort to amend the Covenant of the League of Nations so as to harmonize the latter with the new situation. The so-called "Committee of Eleven" appointed by the Council of the League in January, 1930, presented a report to the Council, in which the Committee proposed a drastic plan of amending the Covenant. The report was brought by the Council before the Eleventh Assembly of the League in September, 1930. Japan's attitude toward certain points of the proposed amendments was not favorable. For instance, the proposed amendment wished to give the effect of a judicial decision to a recommendation of the Council. The Scandinavian Powers also opposed the proposed amendments, because by the amendments the responsibility to be borne by member States of the League in the punishment of an aggressor nation becomes more grave. At any rate, the question of the amendment has been left for further study. Japan had no small part in arriving at this decision.

It has been widely recognized that Japan's position at Geneva, so remote from its more vital concerns in the Far East, has often enabled it to perform valuable services in conciliating European differences. Quite recently Japan's position as a mediator in questions relating to minorities has been more firmly established. It was especially so in the disputes concerning German minorities in Polish Silesia.

Though Japan has not yet signed the optional clause of the world Court Statute, Dr. Mineichiro Adatchi was elected one of the fifteen judges of the World Court in September 1930 with the largest majority in the assembly of the League. Subsequently he was elected the Chief Judge of the Court.

III — Relations with the United States.

Japanese-American relations during the year 1930 were overshadowed by the progress of the London Naval Conference. As American Ambassador Mr. Castle was especially despatched to Japan during the period of the London Conference. Various utterances of leading Americans were quoted by Japanese writers and retired naval officers as testimonies that Japan should acquire, at any cost the minimum 70 per cent (in large type cruisers) as against the United States. When later in May, 1930, the American Secretary of State, Mr. Stimson, expressed in the American Senate his deep respect for the conciliatory attitude shown by Japan at London, and said that he was obliged to take off his hat before the Japanese Government's sincere effort to bring the London Conference to a success, the unhappy phrase "to take off one's hat" was regarded in Japan by opponents of the London Treaty as ridiculing Japan's submissive attitude at London.

On the other hand, the friends of the Treaty esteemed it not only for its material benefits but for its moral effect. They anticipated that the Treaty would consolidate the traditional peace between Japan and the United States, and would make it unthinkable as well as impossible for

war to break out between the two countries. They also thought that the Treaty would tend to adjust in an amicable way all pending questions between the two peoples.

Of these questions, at the present moment, two outstanding ones are awaiting friendly adjustment. The one is the immigration question and the other is the question of the mutual policies of the two countries toward China.

Therefore, when it was reported in May, 1930, that Mr. Albert Johnson, Chairman of the House Committee on Immigration in the Congress of the United States was intending to move an amendment to the immigration law of 1924 so as to put Japan on a quota basis, the liberal element in Japan felt that their long-cherished hopes were going to be realized. Later, however, it was made clear that the report was not correct. At any rate we wish to recognize an ever increasing tendency in the United States to amend the law of 1924 in favor of Japan.

As to the two countries' mutual policy toward China, some writers in Japan are holding that Japan's prestige in the Far East has inevitably suffered through her failure to acquire the desired amount of naval force at London. This means, they maintain, that the influence of the United States in Far Eastern international politics will have greater weight in detriment to Japan's interests, than before. Their fear grows out of the presupposition that the politics and intentions of both Powers are in opposition as regards their China policy. But this presupposition is not right. America wishes an "open door" and an equal opportunity in the Far East. Japan wishes the same, as it has been repeatedly declared by her successive foreign ministers. These principles are embodied in many treaties and declarations, especially in the Nine Powers' Pact signed at Washington in 1922. There can be no conflict of policies. Even if there arise conflicts or disputes, they can be settled by peaceful means. Diplomacy that has behind it many guns and warships has to give place to diplomacy that has behind it an arbitration Court or a Conciliation Commission. In this sense, it is a matter of great regret that the Root-Takahira Arbitration Treaty that had expired a few years ago has not yet been re-

placed by a new and more complete treaty. It is certain that the United States government proposed to Japan an arbitration and conciliation treaty about the year 1928. But since then nothing has been heard of the negotiations that have probably been carried on between the two governments.

IV — Relations with Great Britain.

The London Naval Treaty has again consolidated the traditional friendship between Great Britain and Japan. Japan has never fought a war with any of the members of the British Commonwealth of Nations, just as she has never broken peace with the United States. Japan has been an ally of Great Britain for nearly three decades. Their historic friendship as well as their memory of the long-continued alliance make war unimaginable between them in the future.

It cannot be denied, however, that the construction of a strong naval base at Singapore has made an unpleasant impression upon the mind of the Japanese people.

During the year 1930, some of the Dominions, such as Australia and Canada, raised their import tariffs. Fortunately these higher tariffs did not hit Japanese trade in a vital way. However, when India raised her tariffs in April, 1930, it dealt a severe blow to the Japanese cotton industry. The raising of the Indian import tariffs on cotton piece goods was meant to keep Japanese goods away from Indian shores. Therefore our government, as well as our traders, asked the Indian authorities not to raise their tariffs, but these requests were disregarded. That the new Indian tariffs gave certain kinds of British goods a preferential treatment was regarded by the Japanese government as a violation of Article I of the Indian-Japanese Treaty of Commerce. Although Mr. T. Matsudaira, Japanese Ambassador at London, has made a protest to the British government in that regard, the new tariffs have not been repealed.

The British Economic Mission, composed mainly of

business men engaged in the cotton industry, made a visit to Japan in November, 1930. After they spent several weeks here, they proceeded to China. During their stay in Japan, they were welcomed in various quarters, and they inspected factories and labor conditions in Japan.

We have to mention that quite recently an agreement has been reached between our government and the government of the Union of South Africa, concerning the admittance of Japanese immigrants into that country. The details of the agreement have not yet been made public.

V — Relations with China.

The Japanese relations with China in 1930 were characterized by the so-called "Shidehara Diplomacy." During Baron Tanaka's two years' tenure of the Ministry of Foreign Affairs (from April, 1927 to July, 1929), Sino-Japanese relations had gone from bad to worse, until Baron Tanaka reversed his so-called "positive policy" at the end of that period. For instance, Japan agreed on January 30, 1929, that China might raise her import tariffs as from February 1, 1929. On March 28, 1929, the diplomatic documents settling the disastrous incidents at Tsinan in May 1928, were signed by both governments. On May 2, notes were exchanged between the two governments by which the incidents at Nanking and Hankow in March-April, 1927, were settled. On June 3, 1929, the Japanese government officially recognized the Nationalist government at Nanking. These events as well as the terms of settling the above mentioned incidents show clearly that Baron Tanaka had changed his former "positive" policy to a very conciliatory one.

Baron Shidehara became the Minister of Foreign Affairs in the Hamaguchi Cabinet on July 2, 1929. He had formerly been the Foreign minister from 1924 to April 1927 in successive cabinets. His policy toward China has been consistent. It may be summed up in a certain number of principles (as he is reported to have said in his address to the Diet on January 18, 1927).

(1) to respect the sovereignty and territorial integrity of China;

(2) to avoid scrupulously all interference in her domestic strife;

(3) to promote solidarity and economic *rapprochement* between the two nations;

(4) to entertain sympathetically and helpfully the just aspirations of the Chinese people, and to cooperate in the efforts for the realization of such aspirations;

(5) to maintain an attitude of patience and tolerance in China's present situation, and, at the same time, to protect Japan's legitimate and essential rights and interests by all reasonable means at the disposal of the government.

These principles were again confirmed in the Baron's speech before the Diet on January 22, 1931. As a direct result of this policy, the nation-wide anti-Japanese propaganda and the boycotting of Japanese goods in China have ceased.

As far as specific questions that exist between the two countries are concerned, only a few of them have been settled.

(1) A Sino-Japanese tariff agreement was initialled on March 12, 1930, and formally signed on May 6, becoming effective on May 16. By this agreement China has at last recovered a complete autonomy in tariff.

(2) The new Cable conventions were signed at the end of 1930, replacing the older ones. These conventions are to regulate several submarine cables connecting both shores.

(3) The amounts of reparations to be paid by the Chinese government toward the victims of the Nanking and the Hankow incidents in 1927 were agreed upon late in 1930. The details have not yet been published.

(4) A conference was convoked by the national government at Nanking on November 15, 1930, in which Sino-Japanese negotiations have been initiated, looking toward the settlement of the Nishihara loans etc.

Questions that have for years been unsolved are numerous. There are also new questions that have arisen quite recently.

Of these questions I shall review some of the most important ones.

(1) The Revision of the Treaty. The question has behind it a long history. Since October 20, 1926, when the Peking government requested a fundamental revision of the Sino-Japanese Treaty of 1896, the question has become one of the outstanding difficulties between the two nations. Shortly after Baron Shidehara again resumed control of the Foreign Office in July 1929, Mr. S. Saburi, a recognized friend of Chinese liberal aspirations, was appointed Japanese Minister to China to succeed Mr. K. Yoshizawa. Promising conversations had already been initiated between Mr. Saburi and Dr. C. T. Wang, regarding the revision of the Treaty, when Mr. Saburi died suddenly in November 1929. Pending the appointment of the new Minister, the negotiations have been carried on between Dr. Wang and Mr. M. Shigemitsu, Japanese *Chargé d'affairs* at Shanghai, but it seems that no special progress has been made.

(2) The Nanking government has refused to accept Japan's appointment of Mr. Obata as successor to Mr. Saburi, presumably because Mr. Obata had been Legation Counsellor at Peking when the twenty-one demands were presented. The question has provoked a heated attack on Baron Shidehara in the Diet. It was alleged that Baron Shidehara's weak-kneed policy toward China had brought about such an awkward situation. At any rate, no Japanese Minister to China has yet been appointed.

(3) Rumors were prevalent in the latter half of the year 1930 to the effect that the Chinese authorities in Nanking and in Mukden had united to bring the South Manchuria Railway to ruin. Baron Shidehara said in the Diet, "With regard to the railways in Manchuria, there are various questions which have been for a number of years left unsolved. We now propose to exert every endeavour to settle them on the lines already indicated. It is needless for me to repeat that we have no intention of seeking anything like unfair and selfish terms of settlement in disregard of China's legitimate position. Nor can it be believed that China, on her part, harbors a design

to reduce the South Manchuria Rail way to ruin. Such a scheme, if ever it were contemplated, would hardly be capable of ultimate realization."

VI — Relations with the Soviet Union.

Soviet-Japanese relations have witnessed many vicissitudes. After the two chaotic years (1918—1920) of the Inter-Allied Intervention in Siberia, the Japanese troops alone continued the occupation of a part of Siberia until October 25, 1922, when they completed the evacuation.

The atrocious massacre of Japanese residents at Nicolaievsk by the Partisans in the early spring of 1920, necessitated the sending of troops to North Sakhalin in order to secure a proper settlement of the tragedy. The occupation of North Sakhalin continued until January 21, 1925, (the real evacuation was to be made by May 15, 1925 in view of climatic conditions) when, after a number of fruitless efforts to settle outstanding Russo-Japanese difficulties had been made, the "Convention Embodying Basic Rules of the Relations between Japan and the Union of Soviet Socialist Republics" and accompanying documents were signed at Peking by M. L. Karakhan and Mr. K. Yoshizawa.

Contracts for the promised concessions of oil and coal fields in North Sakhalin were signed by representatives of the Soviet government and of Japanese industrial concerns on December 14, 1925.

In 1926 a timber concession covering 2,250,000 acres in the Maritime Province was granted to Japan.

After much protracted negotiations a new fishery convention, replacing the older one of 1907, was signed at Moscow, on January 23, 1928, and was ratified at Tokyo the following May.

One of the most conspicuous international questions of Japan in 1930 arose from the fishery rights of Japanese subjects in Far Eastern Soviet waters. The question first appeared in a form of a fierce competition among Japanese fishing firms themselves. They competed with each other

to secure the concession of a wider fishing ground and offered ever higher rents in the auction held by the Soviet authorities. Then Soviet authorities managed to permit Russian private fishing firms to compete with Japanese firms. The rents went ever higher and the grounds allotted to Japanese firms grew ever narrower each year.

Yet the Japanese firms could buy cheap rubles with dear yen through the agency of the *Chosen-Ginko* situated at Vladivostok, and could pay the rents comparatively easily. Suddenly on December 19, 1930, however, the Vladivostok Branch Bank was forcibly closed by the Soviet authorities on the ground that the Bank had engaged in unlawful exchange transactions. Negotiations have been started between Mr. Troyanovski, Soviet Ambassador at Tokyo, and Mr. M. Nagai, Japanese Vice-Minister for Foreign Affairs, and also between Mr. Karakhan and Mr. Hirota, newly appointed Japanese Ambassador at Moscow. It is not safe to attempt to predict the outcome of these negotiations.

Chapter III

THE FINANCIAL SITUATION AND ITS RELATION TO CHRISTIAN WORK

Motozo Akazawa

The present financial depression of Japan is a part of a great wave passing over the whole world. There are, however, four causes which may be considered as peculiar to Japan. They are : (1) the removal of the gold embargo; (2) the record slump of silver; (3) the great depression in the United States; (4) suffering of farmers on account of the low price of rice and cocoons.

The Removal of the Gold Ban

It was on November 21, 1929 that the Government announced that on and after Jan. 11, 1930 the gold exportation ban which was laid down in 1917 would be removed. This declaration meant that Japan would maintain the gold standard as her monetary system and the Nippon Ginko (Bank of Japan) would, on demand, exchange their notes for gold at the same ratio as is fixed by the laws for foreign exchange.

For nearly thirteen years Japan was out of the circle of the international financial family but from the time of the removal of the gold embargo and the re-establishment of the gold standard she returned to her normal relation with international finance. She should have been back to that place much earlier but the removal of the gold ban was put off and two or three good opportunities of taking the step were missed. The delay caused immeasureable loss to the economic life of the people. They lost the wealth,

at least the gold, which accumulated during the great war. It postponed rationalization of industry in Japan. It kept the living cost in Japan higher than in any other part of the world on account of the inflation of money. Baron Inoue, the present Minister of Finance, made the great decision with admirable courage. Chances seemed exceedingly fair at first. Having secured a credit of twenty-five million dollars in the United States and five million pounds in England, he thought the outflow of gold would not exceed more than two hundred million yen. But, as the following table shows, the central bank lost its specie reserve of nearly 300 million yen in one year. Of course the ratio, as the basis of currency, of 52% of the reserve to the current amount of convertible notes, is still firm. Yet this great outflow of gold caused further depression in the business world.

The Government's Retrenchment Policy

In regard to the retrenchment policy of the Cabinet, a hot debate took place between the parties especially upon the subject of the removal of the gold embargo. The main contention of the opposition was on two accounts : one, the time, and the other, the preparation for the removal. They said that the Cabinet decided this important action without proper preparation ; that it was done prematurely, consequently producing an unnecessary disturbance in industry. The second point was in regard to the method, viz.—the ratio of exchange. Some of the opposition said that we should fix a new ratio as France did a few years ago. Thus we could save those who were in debt from bankruptcy.

As a method of putting into effect retrenchment as a financial policy the Hamaguchi Cabinet appealed to the people to co-operate with the government in curtailing all living expenses, to rationalize industrial management and to encourage the use of home products. So, by united effort of the government and the people, we were asked to

promote home industry and prevent as much as possible increase of payment to foreign countries thus preventing gold from flowing out of the country.

The Effect of the Removal of the Gold Ban

The following table * shows the general trend of the financial condition in Japan for a part of one year after the ban on gold exportation was lifted.

	1928	1929	1930	
Ratio of Foreign Exchange	$ 45,937	48,971	49,375	December
Index price Wholesale Market, Tokyo	182.7	163.0	127.8	basic date July 1914
Index Bonds and Stocks	107.4	71.8	52.8	basic, Dec. 1921
Interest (Tokyo)	1.10	1.20	1.30	Dec. for business certificates
Convertible Notes (Nippon Ginko)	1,793,096	1,641,851	1,436,265	Dec. (thousand of yen)
Specie Reserve	1,062,636	1,072,273	825,998	Dec. (thousand of yen)
Loan (Nippon Bank)	848,854	679,687	754,217	Dec. (thousand of yen)
Loan (by other banks)	11,371,062	11,204,092	11,239,971	Nov. 1930
Deposits in Banks	11,757,321	11,976,092	11,501,722	
Foreign trade Ex.	2,038,000	2,217,580	1,518,551	
Foreign trade Imp.	2,372,799	2,388,543	1,680,061	
Foreign trade Bal.	334,799	170,963	161,510	

The foregoing table shows, firstly, that a considerable fall in prices of commodities has taken place but that they are not quite down to pre-war prices; and, secondly, as the amount of the specie reserve shows a considerable de-

* Tokyo Asahi, Jan. 11th, 1931.

crease, it means that exportation of gold was quite large, causing stagnation of business in home trade ; thirdly, a big shrinkage made in foreign trade indicates a great blow to the main industry of the country.

Foreign Trade Since 1909

Let us now turn our eyes to the recent conditions of the foreign trade of Japan. Table (A)* shows the yearly average of trade in five year periods.

				Excess		Per Capita	
	Export	Import	Total	Ex.	Imp.	Ex.	Imp.
1909-13	516,359	564,673	1,081,033		48.214	10.10	11.04
1914-18	1,231,680	936,228	2,167,909	295,452		22.11	16.81
1919-23	1,741,977	2,046,557	3,788,535		304.580	30.41	35.95
1924-28	2,065,306	2,395,315	4,460,621		330.009		
1929	2,148,618	2,216,240	4,364,858		67.621	33.34	35.21
1930 (till June)	732,230	955,803	1,658,033				

Table (B)† shows the comparative percentages in the trade of leading commodities in 1930 and 1929.

	Export			Import	
	Value	Volume		Value	Volume
Silk	−4.68	−1.86	Cotton	−3.69	−1.14
Cotton	−3.39	.....	Iron	−4.09	−3.25
Silk Tex	−3.26	.....	Wheat	−4.02	−2.52
lour	−4.63	−3.38	Beans	−3.67	−1.95
Sugar	−1.24	+1.04	Rubber	−4.08	− .64
Coal	− .63	+ .41	Wool	−2.61	+8.9
Knitted good	−1.66	+ .56			

These tables reveal the following facts. Japan is an im-

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* Jiji Year Book 1931 p. 244

† Tokyo Asahi Dec. 28, 1930.

porting country. She made a great spurt in trade during the great war and kept growing thereafter but in the year 1930 her foreign trade, both exports and imports, suffered a great shrinkage. This shrinkage is seen mainly in the commodities which constitute a larger part of our trade. Japan buys cotton from America and sells raw silk. She buys cotton, beans, iron and rubber from China, India and the South Seas and sells them cotton and knitted goods. These industries were heavily hit on account of the depression in America, the depreciation of silver and the high tariff of India. You can imagine how hard a blow it was to the silk reelers and sericulturists to experience such a sudden fall in prices in one year. In August and September 1929 on the Yokohama stock market, the best standard quality raw silk was quoted at above ¥1,300 but it declined to the ¥700 mark during the corresponding months of 1930. Cocoons were quoted at from ¥7-8 per kamme a year ago and they also declined to about ¥4 or even below that.

Unemployment and the Farming Districts

Except foreign bonds and shares, all shares and stocks sustained a big slump. Some of them fell to half of the highest mark within one year. The stocks of cotton weaving factories belong to this class. Again, comparison of the labor statistics made public Dec. 22, 1930 (Tokyo Asahi Dec. 23, 1930) with those previously given out three years ago shows an increase in the number of factories of 78, whereas the number of laborers decreased by 84,087 (men 5,496, women 78,591). This shows that cotton weaving companies and silk reelers have been discharging their women workers in large numbers. According to the report of the social bureau of the Home Department the number of unemployed on Oct. 1st was 374,140 but it is generally believed that the amount is more than 600,000 as a whole. This fact would lead us to look into the farmers' condition at this time because a good many of the unemployed tried in vain to seek jobs through

relatives on country farms. Of course the farmers have their own problems. The year 1930 was the best crop of rice in our history. Sixty million koku is considered a good year but this year produced 65,300,000 koku beside the rice of Korea and Formosa both of which are reported to have had very good crops. Consequently, the price of rice was quoted at ¥16 or ¥17 per koku which is only one half of the price of a year ago. The cost of rice production, according to an investigation made by the Imperial Agriculture Association, is quoted as over ¥26.35 per koku. The price of cocoons has fallen to less than half. How the farmers in Japan under these conditions can live is a vital question. No doubt, the farmers cannot pay their taxes and the salaries of their school teachers. How can they be expected to pay back the debt which reaches a total of five billion yen ? Newspapers report that on January 25-26, 1931, the village masters of the whole country will meet in Tokyo and present a petition to the House of Peers and House of Representatives on three items : (1) administrative readjustment to reduce public expenditure ; (2) revision of the pension laws ; (3) reduction of salaries of public officers. They demand social equity, in both services and rewards. We must hear the voice of the times and judge.

Effect Upon Church Finance

Keeping the above facts in mind, if one considers the effect upon the Church life of the Christians he will be surprised to learn how small an injury, comparatively speaking, has been caused by this great financial depression. It is true, that in many churches, though the amount of the Sunday morning collection is rather increasing, monthly offerings are falling. These facts mean that Christians are suffering from the world wide depression one way or another, but Sunday attendance is growing, including old members and new comers. I have not heard of any church in the whole country which has closed its

doors on account of the present financial depression. I know that some of the Mission churches are suffering to a certain extent on account of the cuts made by the Home Boards, still, depression suffered by the churches does not compare at all in degree with that sustained by the business world.

The further I carry this investigation the more deeply I am convinced that the financial life of a church does not depend upon the material possessions of its members but upon their spiritual condition. I know a church that formerly depended for its financial support upon the silk reelers near-by. The church's financial condition had never been satisfactory. When the business depression came the silk reelers decreased their contributions. But the depression brought a change in the attitude of the girls. A religious revival broke out among them. Between two and three hundred girls gathered every morning between 4 and 5 o'clock for morning prayer meeting. This has been going on for almost a year and there seems no sign of diminished interest. The financial condition of the church was at no time better than it is now. Another conviction I have formed as a result of my observation is that, concerning the relation between financial status and living conditions on the one hand and Christian work on the other, there is faithfulness and dependable stability in our Christians. They feel a deep responsibility for maintaining the Church as an organization that has rendered them great service. Not only that, in the bottom of their hearts the Christians have an earnest desire to expand their work because of their belief that they have an evangelical message that will save the country. Consequently, I firmly believe that this is not a time to think of or to plan for the curtailment of our Christian work in any way whatever but rather to plan an aggressive campaign with closer co-operation among different churches and denominations. This aggressive plan will bring to the surface the potential power of the churches and enable them to become nuclei of the new society which we are aiming at building in the name of the Kingdom of God.

Some Practical Suggestions

Hereupon I have several propositions to make and beg to lay them with a humble spirit before the authorities of the different churches and missions and fellow workers of the churches in this country. They are simply my personal opinions and have no official bearing of any kind. Neither are they matured in my own mind, because further study of details before putting them into practice, will be required.

1. The reorganization of the evangelical forces in Japan. Some years ago the evangelical missions in Japan entered into a mutual agreement with regard to the territorial division of their respective work. I believe this is still standing in general. I do not know what organization is responsible for its readjustment or keeping up the agreement. Time has elapsed and conditions have changed. If not for the redistribution of our forces then for the sake of united organized effort should we not re-organize or readjust our forces and try to achieve closer cooperation and mutual aid? In order to achieve a satisfactory result we should invite the cooperation of as many churches and missions as possible. The initiative might be taken by a body like the Committee on Evangelism of the National Christian Council or some similar committee of the Federation of Christian Missions or by the central committee of the Kingdom of God Movement. If this proposal is accepted by the authorities of the respective churches and missions they should meet for consultation to settle principles and plans, and perhaps organize a central committee. The first thing we need to do is to make a survey of present conditions and future needs throughout the country. In doing this we should have in our mind the evangelization of the rural sections as our central purpose. I believe the time is ripe to seek such organized cooperation. The rural people are inviting us and waiting for us to make a move while the church people are waiting with interest for such an opportunity. They want to understand the needs and their responsibility. Since the King-

dom of God Movement began Christians are more eager than ever for cooperation in the work if not for the union of the churches. For organic union we will need more time for preparation but in this kind of cooperation every church ought to be able to participate. Our aim is not to interfere with the privilege or prestige of any church but rather to divide the unoccupied territories and make preparation so that we can use our forces most economically for the one central aim, the evangelization of the whole country. In making a survey, Japan should be divided into several districts. In each section a committee might be organized through the mediation of the central committee. Let this be a means of cooperation and mutual help among the churches.

2. Let the simple life, temperance and industry be three main themes for us to teach at this special time. At any time the theme of the Christian church is Jesus and His Gospel. But at particular times we need to emphasize in our teaching certain moral themes as the special conditions of that time require. Vanity and complexity are characteristics of the age and in spite of this financial depression they are raging furiously in homes and in society. (Even the religions in Japan are becoming absorbed in worldliness.) Worldliness is the gospel of the devil. In order to correct the spirit of the age we Christians ought to preach and live the simple life and push our teaching to every strata of present society. I am glad our Christian workers are interested in the question of social purity. That is one special message Christianity has for Japan. Now is the time to go at it with double emphasis. Temperance will greatly improve the economic life of the farmers. Let us go to the country with united forces, with literature, lantern pictures and lectures. Another gospel of the devil is laziness. To meet this we Christians should live and teach industry. We advocate unselfishness but unselfishness unless working in co-operation with industry is really powerless as a factor in human character. Every Christian ought to be noted for his industry. If we preach the gospel of Jesus with an industrious life, the people of the country as well as the city will look up and follow

us. I believe by living in this way we can save the country.

3. Evangelization through the educational method, emphasizing the fact that faith and daily life should correspond. Under that head I have two things to say : one is a new method in relation to an old principle; the other is how to enlist the cooperation of our lay bretheren in evangelization. Through the experience of our Farmers' Gospel schools we have learned a new method for the application of the old principle. By the old principle, I mean character formation through the influence of character, that is, evangelization by personal touch. The secret of success in a Gospel school is in the teachers and students living together, even for a few days. If we extend that method with a few adaptations and additions we can reach the country people with success. That kind of Gospel school can be operated only in the farmer's leisure time. Beside this we must visit them when they are busy on the farm with literature. At such times a word of prayer or encouragement, while sitting on a dike between the rice fields, will be sufficient. At any rate the school method ought to be combined with timely visiting and with distribution of suitable literature. By the cooperation of pastors and missionaries we can organize a short term school for lay leaders. The curriculum for this school should be quite extensive and comprehensive in order to meet the need of the times but Bible study should be the centre. I believe this kind of school can be arranged at different times both for women and men with but slight variation of the curriculum. To live and pray together for a certain period should be the principle of these schools.

Chapter IV

THE GENERAL CHRISTIAN SITUATION

Akira Ebizawa.

Introductory

The Christian church in Japan is climbing ascending steps year by year. Its influence is felt increasingly widely and deeply in the national, social, political and educational world. We have been hitherto too modest and have minimized our power. Now we must realize that the time has already come to rise up on our feet in order to meet the great mission bestowed upon the Church in the Orient.

The writer listened with interest to what was spoken by the Western church leaders at the Williamstown Conference in the summer of 1929. They unanimously took it for granted that Japan is the most advanced mission field in the world. They repeatedly alluded to the fact that there have been many outstanding leaders in Japan from the beginning and the fact that the self-governing indigenous churches have most happily developed there. Of course, we must not take it as if we have done or accomplished some great thing, yet we ought to see things aright and catch the wider vision and bear the greater responsibility for the Kingdom.

The seventieth anniversary of the opening of Protestant Missions was celebrated in 1929, and the next year naturally brought a feeling of another fresh start. Now wide doors are open everywhere for Christian Evangelism.

Many people at present are likely to have some prejudice against the church as such, and it seems to be a general trend at present not to be interested in any established institutions. So what is easy for movements outside of the

church is rather hard for the church itself. This is the reason why the church-centric principle in the Kingdom of God Movement is stressed even at the expense of some disadvantage.

Though under such limitations and handicaps, the church in Japan has even shown numerical increase during the year. The numbers of churches, ministers and communicants officially reported at the end of the year—not including those smaller denominations which failed to report—were as follows : *

Year	Churches	Ministers	Communicants
1929	1760	2241	170,302
1928	1578	1952	161,186
Net Increase	182	289	9,116

These figures eloquently show the steady growth of the church in recent years.

Old beliefs are declining, and old religions are losing their ground. That means that either the people of the nation are becoming infidels or they are approaching Christianity.

In the Midst of National Problems

The year 1929 was marked by three national perils, known as the economic, political and the thought-life problems ; but it seems the Christian church stepped forward to 1930 squarely confronting these problems.

On the left wing the church had the scientific, agnostic materialism, culminating in the Communistic Movement which has been so rampant in the younger generation ; while on the right wing, the church had to deal with old, conservative, narrow, unscientific nationalism which firmly holds its place in the hearts of some classes.

* Statistics based on the official report at the end of 1930 are not yet made out.

The Christian church in the midst of the whirlpool of current thought, stood with its unique, everlasting message to the nation. There has been a tendency from a generation ago for the church in Japan to endeavor to adapt itself to current thought. The 'Social Gospel' or 'Social Service' have been the fond topics of our younger preachers, and they did their part just at the time when we needed them.

But now the church in general, and probably the public outside of the church too, have come to realize that what we really want and expect from the Christian church is none other than the unique message of Jesus Christ. The church has learned to stand on convictions distinctively Christian.

Some Steps toward Unity and Cooperation

The Christian church in Japan seems newly to realize the urgent need of combining forces and resources in order to face its common foes. It is now increasingly felt that the lack of unity among the Protestants is a great hindrance to a forward movement.

Some twelve denominations joined in united investigation of the Church Union problem in 1930, on purpose to improve the proposed basis of Union which was prepared by the Union Committee the preceding year. (See article on Union Movements, p 144.) This time they wanted to study the suggestions of the Episcopal brethren and at last the Committee came to a deadlock on the problem of the 'Historic Episcopacy'. So the Committee left that problem with suspended judgment and so reported to their respective denominations. Unless there is found some wise solution of this problem, there is little hope of uniting all the denominations and some are earnestly seeking light on this point. In spite of this, the denominations which can approach each other without much difference, are coming closer and closer together; and it is a significant fact that the Congregational church and the Christian church finally united into the Congregational-Christian Church in April 1930. It will be the first

example for many other denominations to follow in the years to come. Another significant event which took place in April 1930 was the union of two theological schools. Though related to the same denomination, the fact that those two historic institutions *Meiji Gakuin* and *Shingaku-sha* united into one *Nihon Shin Gakko*, is a great expression of unselfish devotion and unity of spirit. They have at least set a good example to the other theological schools in Japan where perhaps too many theological schools, and certainly too many divisions, are found.

Cooperation was naturally stressed when the Kingdom of God Campaign was launched in the beginning of 1930. It aimed at the mobilization of all the Christian organizations and agencies in the country, and they were pretty fully enlisted in this great interdenominational enterprise. It is needless to mention that the National Christian Council, as the central organ for service of any kind for united efforts, is now rising to its full function as never before.

The Statement regarding State Shintoism

One of the outstanding facts in the church life in 1930 has been the statement to the Government regarding State Shintoism. Because this has direct influence on the propagation of Christianity, and yet is considered by the general public to have a close relationship with the Imperial Household, the church has hitherto been very reluctant to approach it. Now the time seemed ripe for us to utter our voice without any danger of inviting unnecessary misunderstanding, since a governmental Commission is investigating the matter. To quote from the Statement itself, "while it is true that since the middle of the Meiji Era the traditional policy of the Government in its administrative treatment of State Shintoism has been to put it outside of the religious sphere, still the shrines of State Shintoism are actually engaged in religious functions. This has given rise to much confusion." It was urged that "a fundamental survey and study be made regarding State Shintoism that will definitely determine the question as to

whether it is religious or non-religious. It must not be left ambiguous as a super-religion or through the use of any other terminology." The statement was sent out to all the Christian bodies in the country, and fifty-five representative Christian organizations signified their approval of the draft and it was presented by the Council. Since then another step has been taken by the Special Joint Committee of the Council and the "Christian Association for Religious Freedom".

We believe it will be an epoch making event in the history of the Christian Church in Japan if this problem can be favourably settled by our Government.

A Year of Survey Work

The year 1930 was marked by several enterprises for fundamental survey work.

Beginning in the previous year and until the summer of 1930, a scientific survey of the work of the Young Men's and Young Women's Christian Associations in Japan was carried on by a Commission with the cooperation of professional survey experts sent from America.

The National Christian Council is looking for a special Educational Commission to be sent by the International Missionary Council, and in cooperation with the Christian Education Association has begun the preliminary survey of all higher Christian Education in the country. (See Preliminary Survey on Education, p 163)

It also made a preliminary survey of Rural Social Condition as a preparation for the coming of Dr. Butterfield, in the present year.

Toward the end of the year the Fact Finding Commission of the Laymen's Foreign Mission Enquiry with Dr. H. H. Guy as Director, arrived and began their work. All these facts reveal that the time has come when the Christian church and organizations must reconsider their methodology and revise their programs in order to be well adapted to the speedily changing condition of the world.

Year of Anniversaries

The year 1930 was crowned with several anniversaries in the Christian community.

One thing worthy of special note is the Semi-centenary Anniversary of the **Y. M. C. A.** in Japan. This was celebrated in October with a program covering several days. People realized anew how the Association has served our young men, and through them contributed to the spiritual uplift of our national life during the past half century.

The sympathetic comment by Baron Sakatani, and also by the Mayor of Tokyo, Mr. Nagata, was a great encouragement to all the people gathered together in the Hibiya City Hall on that occasion.

The Sunday School Association of Japan celebrated the 150th Anniversary of the founding of the Sunday School by Robert Raikes. The program included a special memorial meeting, conferences of Sunday School teachers in different local associations and the distribution of pamphlets specially prepared.

These anniversaries are not simply anniversaries but it goes without saying that they gave opportunities to call attention to and arouse interest in these Christian organizations.

Special Campaigns

The year also was characterized by several special campaigns. Of course the Kingdom of God Movement is the foremost great united Evangelistic Movement launched in the year. This movement is reported fully in a different article and need not be developed further here.

Along with this Movement there have been launched several campaigns by the different denominations, and we should turn our glance in that direction.

The Christian Church (Disciples) moved forward in the year as the twentieth centenary of Pentecost.

The Lutheran Church took their forward steps in commemoration of the Four Hundredth Anniversary of the

Augsburg Confession. The churches belonging to the Evangelical Lutheran Church are thirty-one in all but they caught the vision to increase their churches to 100 in the near future.

The Anglican Church also under the name of "Co-operation Campaign" has been actively carrying the evangelistic work throughout the country.

The Congregational Church too launched the Five Year Campaign in January 1930 and begun to exert their utmost power to awaken the evangelistic spirit of the laity.

Newly Established Organizations

The Christian News Agency, formerly known as the Newspaper Evangelism Union, was reorganized in the spring, and it entered into cooperation with the National Christian Council in the fall. It is mainly composed of institutions bearing the name "Shinsei Kwan"—just twenty in number—scattered all over the country. They divided the whole field among themselves and started with a vigorous forward look to find seekers even in remote districts.

Another new organization is the **Religious Education Association.** The ideal in view is to infuse the Christian idea of education into the educational world of Japan. The organization has been started by a group of Christian leaders especially interested in the new enterprise. This organization is none other than the answer to the challenge for Christian work along this line. A journal called "Shukyo-kyoiku" is published monthly with a view to becoming a means of reaching public school teachers. The threefold function of the Association is defined as follows:

1. To inspire the educational forces with religious ideals.
2. To inspire the religious forces with educational ideals.
3. To keep before the public mind the ideal of religious education and the sense of its need and value.

International Fellowship

The year might also be characterized as one of international fellowship, for quite a number of people representing the church in general went abroad on special missions, and also we received guests in the same capacity.

Miss Hayashi and *Mrs. Gauntlett* travelled through Europe and America and they represented not only the W. C. T. U., but in some sense the women of Japan, at the time of the Naval Conference in London. *Dr. K. Tsunashima* went to England to attend the fifth decennial conference of the world's Congregational churches at Bournemouth in the summer of 1930. Bishop *Matsui* of the Episcopal Church also went to England to attend the Lambeth Conference which had a direct bearing upon the church life of the whole world. Commissioner *Yamamuro* went to America in the spring and again in the fall he went to England to attend the conference of the Commissioners of the world's Salvation Army. That conference seems to have been an epoch making one as they adopted a new constitution. Among the guests from abroad there was *Dr. A. Warnshuis,* the Secretary of the International Missionary Council. He came to investigate the actual situation of the Japanese church work and visited several centers making himself a good friend of both missionaries and Japanese workers. This will greatly promote closer cooperation between the Japanese church and similar organizations of the world through the International Missionary Council.

Another visitor was *Dr. Franklin,* the Secretary of the American Baptist Foreign Mission Society, who is also closely connected with the International Missionary Council. His visit has been helpful not only for his own denomination but also for the Christian church in general because of his personality and his broad far-reaching insight.

The Chinese Council sent their fraternal delegate, *Mr. C. D. Cio,* to the Annual Meeting of the N. C. C. last Octo-

ber which brought us another opportunity to have closer fellowship with our neighboring brethren.

We might mention still others but these few cases are enough to show clearly how the Japan Church naturally is entering into closer cooperation with the world's Christian Church, and how it has opportunity to contribute to the larger cause.

CHRISTIANITY, THE NON-CHRISTIAN RELIGIONS AND THE STATE.

Chapter V

CHRISTIANITY, SHINTOISM AND THE JAPANESE KOKUTAI. *

D. Tagawa.

Of late people have been discussing the question of the relation between Christianity and the *kokutai* but, if my recollection is correct, this subject was more widely discussed about the time of the promulgation of the Imperial Rescript on Education in 1889. The present discussion, however, is much more detailed and enters more thoroughly into the content of the subject than that of the earlier period. The terms used in the earlier discussion were more general and more indefinite than those used in the discussion to-day. Futhermore, the earlier discussion was much more emotional and more agitated, attracting the attention of society as a whole. The present discussion is more specialized and interests certain groups only.

The discussion at that time took the attitude toward

* The official English version of the Imperial Rescript on Education translates the word **kokutai** by the descriptive phrase, " the fundamental character of our Empire". Other phrases might be used, as for example, " the national genius of Japan ". The word expresses the relationship between ruler and people which in the form present in Japan is recognized to be unique. In this article it seems preferable to use the Japanese word rather than to attempt to represent it in translation.

Christianity that, in general, it was opposed to the Japanese *kokutai* and was fundamentally incapable of existing alongside of it. Last year, on the occasion of the celebration of the fortieth anniversary of the promulgation of the Rescript on Education, Viscount Kaneko said that at the time of its promulgation Christianity vigorously opposed the Rescript. As a matter of fact, this statement is in error. The Christianity of that period did not especially oppose the Rescript but, in response to the continued attacks of those who said that Christianity could not exist with the Japanese *kokutai* and destroyed Japan's fundamental national character, there were those who defended the Christian position.

If one were to ask Viscount Kaneko what he means by the Japanese *kokutai* he would probably reply somewhat as follows: "In Japan the *kokutai* and the government are distinguished, but in Europe this is not the case. In France and Germany, strictly speaking, there is no *kokutai* in the Japanese sense of that word. In England there is a dim adumbration of the idea. Edmund Burke at the time of the French Revolution energetically argued that the fundamental political principle of England was a combination of divine right and popular sovereignty; that government by the sovereign alone was contrary to the fundamental principle of the English constitution but that government by the people alone was equally so. This idea corresponds to the Japanese idea of *kokutai*."

For Christianity to oppose the *kokutai* defined in these terms would be in effect the same as for Christianity in England to oppose the English constitutional government. The Christians of Japan do not take such an attitude any more than do the Christians of England.

Viscount Kaneko makes a still more important interpretation of the Japanese *kokutai* in the following statement: "Japan is a nation of emperors of one and the same dynasty through the ages. From time to time the form of government has changed. Sometimes it has been feudalistic, sometimes it has been clan government, but through the ages there has been no change in the *kokutai* itself and the one unbroken line of emperors has continued

to rule." I have never heard of a Christian who advanced an opinion contrary to this. Furthermore, there is no reason why one should do so. Foreign readers should recall that this clear interpretation of the meaning of the Japanese *kokutai* is being made by the man who had a most important share in laying the foundations for Japan's national constitution.

In connection with this interpretation of the Japanese *kokutai*, there is another problem that must be considered and that is the recent discussion with regard to State Shinto. According to the argument of the Shintoists, Shinto, the Imperial House and the *kokutai* are indivisible. Shinto is the spirit, the Imperial House is the body ; viewing the Japanese *kokutai* from without one sees the Imperial House, viewing from within one sees Shinto. These are the indispensable elements in the Japanese *kokutai*. While Shinto is a religion it is not on the same footing as other religions and constraint should be resorted to bring about veneration for it. This is the position taken by the Shintoists and certain of the University professors on the Commission to Investigate the System of State Shinto, which has been meeting in connection with the national department of education since last year.

In response to this the Christians of all denominations in Japan, viewing the present attitude of the government as unfair and enigmatic, have drawn up the following statement :

(1) Does the government look upon Shinto as a religion or not ? We desire that this be made clear one way or the other.

(2) If Shinto be a religion then we desire that it be put on the same basis as other religions and that, as a consequence, the present practice of causing students of primary schools to worship at shrines be discontinued.

(3) If Shinto be not a religion then we desire that among the ceremonies carried on at Shinto shrines all religious practices or practices resembling these be discontinued.

The majority of the Buddhist members of the Commission are taking a stand indentical with the statement

given above. Some of these even gave expression to an opinion identical with that given above before the Christians did. In the discussion of some years ago when it was argued that Christianity and the Japanese *kokutai* could not exist together in Japan the Buddists agreed with those who attacked Christianity and even went further than others in pushing this atack upon Christianity. To me it is a very significant change in the spirit of the times that in this present discussion Buddists should be taking the same attitude as Christians and should be uniting with them in the struggle to carry through this contention.

What conclusion will be reached by this commission of the Mombusho it is presumptious for me to attempt to say but that it will not finish its investigations this year or the next but will carry on for two or three years is openly stated by the chairman and other members of the committee and is not to be doubted.

The argument that Shinto is a unique religion which should be placed above other religions is not a new idea that has developed in modern times, but it existed as a problem before the enactment of the present constitution. It was in 1881 that Prince Ito went to Europe to make investigations preparatory to the framing of Japan's constitution. When he met Bismark, Bismark said, "It is comparatively simple to draw up a constitution, but the question of what to do with religion is not so simple as the drawing up to the constitution. What do you intend to do about the matter? Up to this time Prince Ito had given no thought to the question of religion and this was the first time he had been compelled seriously to face the problem. He was unable to reply to Bismark and returned to Japan with this problem on his heart.

Later Viscount Kaieda, adviser to the Privy Council, accompanied by Professor Maruyama, representing Japanese scholaship, went to Europe on a tour of investigation. Prince Ito gave him a special letter of introduction to Stein of Austria. The Prince had learned a great deal from Stein. Stein pointed out to them the reasons for the importance of religion. They were very much pleased to hear his opinion and told him of the existence of the

Shinto religion in Japan. He advised them to make Shinto the national religion. Of course they returned to Japan very much pleased to hear his opinion, because this is what they themselves had been urging for some time previously. It came to them just at the time when they were very much troubled because their advocacy of this idea had not been generally accepted. At the time of the restoration Prof. Maruyama had created quite a sensation by walking about the streets of Tokyo in the day time carrying a lighted lantern expressive of his feeling that Japan had gone back to the Dark Ages. Europe was the place where Christianity fourished and where other religions were looked down upon as heretical superstitions. That they should be told in this same Europe that religion was important for the unification of the people's thought ; that Shinto was quite sufficient under the circumstances and should be made the state religion with this purpose in mind was entirely unanticipated. They were correspondingly delighted. They had found a kindred spirit abroad. They looked upon Stein as the most enlightened man of this or any time or place. On their return they reported on this conversation in a lecture before the Emperor, which was presently issued in pamphlet form over the imprimatur of the Imperial Household Department, bearing the title, "Stein's Lecture". In view of the situation existing at that time one can well understand how highly this was extolled in certain quarters.

When the preliminary draft of the constitution was drawn up it is reported that it contained an article providing for making Shinto the state religion. Of course, it was most natural that this should have been the case. I do not know who was instrumental in having this clause removed from the final draft of the constitution but there is no doubt that Prince Ito had an important share in it. In any case, it was removed and the famous twenty-eighth article, which is so highly praised and valued by the Japanese people, providing for religious freedom, took its place.

The above facts were clearly stated by Dr. Suyetsugu Mikami in his address at the public celebration of the

fortieth anniversary of the promulgation of the Imperial Rescript on Education held at the Public Hall in Hibiya Park on October 30, 1930.

Undoubtedly the finest brains that Japan possessed at the time shared in the formulation of the constitution. This document is the result of the finest and most painstaking effort. The members of the present Commission studying this subject are also, of course, great scholars and they are working at a time when conditions have changed considerably from those under which the framers of the constitution worked, but it seems hardly likely that they will go counter to the course of events that led up to the decision reached and which resulted after much discussion in the removal from the constitution of the article making Shinto the state religion. Of course, even though the fact of the unique relationship that has long existed between the Imperial House and Shinto be acknowledged, for the reasons stated above, I cannot believe that society in general will ever consent to make Shinto a religion and to give it a place of importance above other religions. This must ever remain the contention of the few.

There are two obstacles in the way of the general propagation of Christianity and its acceptance by the mass of the Japanese people. The one is the belief that Jesus is the one Divine Son of God; the other is Christ's teaching that he who would be great must be the minister of all and that he who would be chief must be a servant.

The first of these become an obstacle not because people are unable to reverence the character and teachings of Christ; this they are quite able to do. There are a great many Japanese who have not become Christians who are reading the Bible with reverence. The Bible is among the best sellers in Japan. Furthermore, it is not because Japanese deny the existence of God. Japan is well known to be a country of many gods, but in the *Kojiki* the principal god is called, "ame no minaka nushi no mikoto." As the words indicate, this is the God of the Universe, the god of Heaven and Earth. The God that Paul set forth in his address on Mars Hill is the same God. The Japanese people have accepted the existence of such

a God and have worshipped Him from ancient times. As a consequence, it is not difficult for a Japanese to recognize the existence of God. But it is difficult for Japanese to understand how it was that the Jews were such a special people and the time such a special time that God chose that people, that country and that time for the sending of His Son.

The second obstacle is of a more practical nature. I would like to ask our foreign friends to note the state of affairs in Japan very carefully in connection with this problem. Japanese thought, following oriental thinking in general, has always looked upon government as the result of the working out of authority from the man above upon those below. Just as the Bible says, "Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them," Confucius says, "Government comes down from above", or again, "Government comes down from one's superiors," or again. "The common people carry out the will of their superiors, who carry on the government", or again, "As the grass bends before the force of the wind so it is the duty of the inferior to bow before his superior." This way of thinking is at the bottom of the ordinary social thinking of the people of Japan and the Orient. It forms its background. At this point, Christ tells us that among His followers it is not so," but whosoever would become great among you shall be your minister." This is in direct contradiction to Oriental psychology as stated above. In fact, the teaching acts as a guiding principle in undermining at its foundation this common idea of the Orient. Of course, Jesus was talking to His disciples; he had in mind that small family group when He used these words. There was no thought of profession nor class nor race ; no thought of government nor of industry, of party nor of capital. Hence we cannot apply this teaching immediately to our present day situation in industry or government or other departments of our national life. The application of this teaching to our life to-day must be still further and carefully considered. When the word "superior" (kami) is used in Oriental thought "Lord" (*kimi*) or "Emperor"

(*tenshi*) is meant. Consequently, government is looked upon as from the "Lords" (*kimigimi*) or from the Emperor. The Emperor is looked upon as exercising government upon the people, his inferiors. This conception is, therefore, not only different from the existing western ideas of government but it also comes into direct conflict with the teaching of Christ mentioned above. To apply his teaching just as it is to our governmental and industrial system will result directly or indirectly in more or less serious confusion.

As a practical example take the recent union of all the different women's organizations. It is said that this organization has about 3,000,000 members. There are very few larger organizations in the world. But this is criticized in the newspapers as being an "official" organization. The same criticism was made when the Japan Young Men's Association was organized. As a matter of fact, this organization, practically, was the result of official pressure exerted from above. The local authorities under the leadership of the Minister of Education or the Minister of Home Affairs directed, commanded and persuaded and thus brought about the organization under pressure from above. To be sure the Y. M. C. A. in this situation is being carried on by the voluntary efforts of its members and its plans for development are made on the initiative of its membership. Nevertheless, the Home Department contributed 100,000 yen to its 1,600,000 yen building program. It is probably very rare for any government in the west to contribute government funds for a Y.M.C. A. building. The so-called social service institutions for mutual relief in western countries are ordinarily carried on by private groups but in Japan these are usually provided by the village, the town, the city or the province. Of course, there are those among the people who feel the necessity of this sort of work, but those interested are so accustomed to look upon this sort of thing as the work of the city or province that they make no personal effort in the matter. To be sure such organizations as the credit associations are private organizations in Japan as they are abroad but many of them have their offices in their respective provincial buildings. Since there is no charge

for office rent and no taxes are levied these organizations are able to carry on, but there are few of them in which one can find a real spiritual union of comprehending co-operation on the part of the people. They are like hot-house grown flowers. Even though these organizations are self—governing most of the officers are ex-government officials. Among them there are many ex-officers of the army and navy. There are practically none among them whose long service among the people has won for them recognition as men of ability in leadership and who are looked upon as elders and leaders—symbols of respect—in the village or town or city. Thus it is seen that even the administration of self-governing groups is governmental. Government is to be carried on by superiors; people who have been officials are therefore most suited for these positions. It seems to be felt that people who have received their training among the people are not suitable. That is to say, government is regarded as the function of superiors and the idea that government is to be carried on by superiors and is not for the people generally has permeated the minds of the people very widely and very deeply. The Christian ideal of freedom, equality and respect for the individual runs counter to the oriental idea of government but even though the Christian way of thinking is very reasonable and practical, well founded and powerful, still must we not look upon the oriental way of thinking as outlined above as a possible way of thinking worthy of respect ? Of course on this point there will be disagreement but even those who cannot accept this viewpoint will have to admit that the soul of the Orient is thus constituted. Even though we attempt to remake this soil we must hope for sympathetic understanding of the fact that " Rome was not built in a day"; that it will take years of patient effort.

I understand it is proposed to discuss Christianity and nationalism in this section, but to me there is no conflict and no contradiction between the two. The real problem comes in the relation between individualism and nationalism, between nationalism or nation-centred patriotism and internationalism. I believe that even these furnish no contradiction but are elements that can be made to harmo-

nize. How then can there be any possible conflict between our national life and ideals and the working out of the ideals of a religion such as Christianity, which has its roots in a kingdom that is not of this world, in a world that is of the invisible spirit of man ?

Of course the Christianity of Europe and America is not yet fully developed. It possesses a variety of ideals that must be further brought to fruition. For example, in the field of government, the present system of party government where two or more parties stand over against each other and contend with each other can scarcely be in harmony with the spirit of Christ who said that the house divided against itself cannot stand. Rather we should advance by helping each other in a spirit of brotherhood and harmony. Again it is to be questioned whether legalism is in harmony with the true spirit of Christ. It seems to me that rather than government by laws, government by good manners is the ideal. The ideal government that gathers up in itself the whole mind of Christ is the government that governs with morality, humanity and common sense. The nations of the west will undoubtedly come to experience this in time. Japan will also advance in that direction and government here will become more fraternal and more international. This will be interpreted by some as the victory of Christianity and the result of its wide diffusion ; it will be looked upon by others as the development of the oriental spirit. In any case, the Japanese people will not continue indefinitely to be perplexed by the Christian teaching that he who would be greatest must be a servant. Even now the Emperor of Japan is in a position similar to that of the British Sovereign, namely, in a position that is constitutionally and legally absolute, above all responsibility. Once this concept becomes clearly understood and widely disseminated the present tendency to use the Emperor's name despotically on the one hand and uncritically on the other to give trouble to Christians will pass away and the people will be able without fear or favor to discuss Christianity and assert its claims. When this time comes Christianity will be in a position to make its full contribution. Looking to the future, we would say

that Christianity and Japan will undoubtedly progress harmoniously together. To be sure, it will be a long while before this harmony is completely realized and we must be careful not to lose sight of this hope in the shifting clouds of a passing situation.

Chapter VI

RECENT DISCUSSION REGARDING STATE SHINTO

D. C. Holtom.

In the *Kōkoku Jihō*, issued under the date of August 11, 1930, this publication, which ranks as the most important of the periodicals of Shinto, printed the following paragraph, "For the past forty years and more, that is, since about the twentieth year of Meiji (1887), it has been maintained that (state) Shinto is not a religion. This assertion has grown louder and louder with the passing years, and is now being zealously propagated by Shintoists and by the Japanese government alike. And, furthermore, as a result of the insistence that the shrines are not religious institutions, it is being urged that the services of prayer and invocation that have previously been carried on at the shrines should be entirely prohibited. This is the kind of talk that is going on, and along with it various difficult and troublesome problems have arisen." It is significant that such a statement should appear in a Shinto publication. It is indicative of a growing tendency on the part of Shintoists, themselves, to recognize the need of preserving the religious elements of the shrine ceremonies.

Recent discussion of state Shinto has largely centered in the major issue noted in the quotation just given, that is to say, it has been related primarily to the important question as to whether or not the ceremonies conducted at the official shrines under government protection and oversight are really religious in nature. And as the *Kōkoku Jihō* well says, this question is related with "various difficult and troublesome problems."

For example, Article XXVIII of the Japanese Constitution states: "Japanese subjects shall, within limit of law,

not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." If state Shinto is actually a religion, then how reconcile this guarantee of religious freedom with a government practice which fosters a state religion centering in the shrines and which insists on the allegiance of the nation thereto. During the past few years various writers, mainly Buddhist and Christian, have repeatedly called attention to this situation, and some have attacked the government as palpably inconsistent in its method of handling the religious problem. Again, is it possible, on the basis of genuine historical fact, to justify the claim so stoutly defended by the modern orthodox Shintoists to the effect that Shinto in its pure unadulterated form, past and present alike, is ancestor worship? Granted that to interpret it as ancestor worship is practically indispensable to the intellectual self-respect of the educated person who desires to find peace and protection as a good Japanese within the the shelter of the official ceremonies. But is not the ancestral thesis merely convenient rationalization determined by the social and political situations, other than the achievement of an unbiased scholarship?

The intensity of public interest in these and similar questions was augmented by the appointment in 1929 of a national commission to study and report on the shrine situation, and by the introduction of the so-called Religious Organizations Bill into the Imperial Diet in the early part of the same year. This brought again to general attention the status of the Shinto shrines and precipitated a vigorous discussion of the entire Shinto problem. The new bill, which a strong opposition on the part of religionists and others prevented from becoming law, proposed various new enactments affecting Christianity, Buddhism and the Shinto sects, but left the Shinto shrines altogether untouched. The government defended itself by propagating the oft-reiterated statement that the shrines are not properly classifiable under the head of religious organizations. They are national institutions wherein the sentiments of loyalty, patriotism, reverence for ancestors and commemorative gratitude towards the past are nurtured, but they are not

religious organizations. Caught in this situation, government officials have been forced at times to strain logical consistency to the limit. An example is afforded in the statements on the nature of prayer made by the chief of the Bureau of Shrines in the course of the debate on the Religious Organizations Bill. Forced to admit that the state *norito,* or rituals, read before the *kami* of the shrines on the occasion of government ceremonies were in the nature of prayers (*kigan, kitō*), he took refuge in the extraordinary assertion that such prayers were not religious.*

The challenge thus offered the intelligence of the nation was eagerly accepted by an interested section of the people. The *Yomiuri Shimbun,* one of the liberal daily newspapers, opened its pages to the debate, placed a special editor in charge, and published articles from authorities on both sides. The controversy was lively during 1929 and 1930, and still continues. The Shinto periodical mentioned above, the Kokoku Jiho, and the Buddhist newspaper known as the Chugai Nippo, have also printed a large number of informing articles dealing with the issue. Various Christian denominational publications such as Koe, the organ of the Roman Catholic Church in Japan, the *Fukuin Shimpo,* the organ of the Presbyterian Church, and the *Kiyome no Tomo,* the organ of the Holiness Church, have entered into the discussion.

What has been called the orthodox Shinto view-point is well represented by Mr. Kono Shozo, professor of Shinto in the Kokugakuin Daigaku, the Shinto University of Tokyo. As a Shinto scholar of national reputation and as a teacher of the Shinto priesthood, his views are of special influence and importance. In a series of articles that appeared in the Yomiuri Shimbun during the month of February, 1930, he attempted to clarify the issue from the standpoint of the Shinto priesthood itself. His observations are summarized below.

* See also the interpretations of the government position as made in the statements of Mr .R. Mizuno, former Minister of Education, before a special committee of the National Christian Council of Japan, in **The Japan Christian Quarterly, July, 1930, pp.249-258.**

In dealing with the problem of the shrines as related to religion we need to be careful to get the real issue before us clearly. Much of the discussion of the question is careless and muddled. The problem is delicate in nature and requires thoughtful handling. There are, indeed, two separate questions involved: first, is there a religious element in the shrines and in the national reverence (*sukei*) thereof, and, second, is so-called Shrine Shinto, a religious organization? "To the former question," says Professor Kono, "I answer 'yes'; to the latter, 'no.'"

He continues: "It is impossible for anyone to arrive at the right solution of a problem involving two different answers when he treats the matter in a careless manner. There are also those who, in their discussion of this problem, confuse Shinto and shrines. Shinto is the traditional faith of the Japanese race, while the shrines are one of the legitimate historical manifestations thereof. By the means of shrine worship (*jinja suhai*) this traditional faith of the Japanese people has been preserved and their moral ideas matured. Thus the content of shrine worship is very complicated. In considering this problem we should consider the historical growth of the idea of reverence (*keishin*). Yet, among those who discuss this matter there are even those who confuse popular beliefs (*minkan shinkō*) with Shinto."

He then proceeds to direct a subtle *argumentum ad hominem* against his opponents, and almost seems to say that, after all, the interests of real scholarship should be subordinated to Japanese nationalism. "The shrines are the home-grown cultural assets of Japan, and Shinto is the traditional faith of the Japanese race. In order, therefore, to deal with this problem and to judge it appropriately (*tekitō ni*) as Japanese for the good of the Japanese state, it is necessary first of all to understand the materials of Japanese culture and it is important that one possess a Japanese-like spirit (*Nihonjin rashii kibun*). When I see among those who engage in the discussion of this problem signs that this spirit is decidedly open to suspicion, I feel ever more and more the need of encouraging a healthier reverence for the shrines, and at the same time I am filled

with regret at the existence of this fundamental reason why the natural solution of the problem is difficult."

"An understanding of Shinto is essential to the discussion of the shrine problem. The essence of Shinto consists in this: that the emperor follows the testaments left him by the imperial ancestors (*kōsokōsō*)* and that he multiply his sacred labors, and that we, the nation, obey the emperor and support his imperial efforts. These facts are very clear. I would like to ask why it is that Shinto which is so essential to the traditional beliefs of the Japanese people is regarded as an undeveloped and an inferior religion, and whether Japan which possesses this religion is an uncivilized country? And if such a faith is not Shinto, but if, on the other hand, the name Shinto is being applied to manners and customs of the people regarded as inferior, then it is to be hoped that the truth of the matter can be clearly shown by reference to the ancient classics."

"What is the real reason why some declare that shrine reverence (*jinja sukei*) is a religion, while others argue that it is not a religion? What is the reason for the existence of opinions so diverse as these: 'The shrines are religious.' 'The shrines are not religious.' 'Shrine reverence is the elegant accomplishment (*geijutsu*) of the Japanese race.'"

"As one of the most weighty reasons for this situation, I wish to point out that the idea of what religion really is, is not well determined in the minds of those who are carrying on the discussion. At any rate, a most necessary prerequisite to the right solution of our problem is a proper understanding of religion. According to customary social practice, that is, as understood in ordinary common sense, there are three usages of the word religion. The first is

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* **Koso-Koso.** An expression used in the Imperial Rescript on Education, and generally translated imperial ancestors. It is important to note, however, that in the current explanation of the term, the first element, **Koso**, is taken to mean "The Great Imperial Ancestress, Amaterasu Omikami, while the second element, **Koso**, is taken to include all the imperial ancestors beginning with Jimmu Tenno.

as a scientific term. The scientific world applies the word religion to the general phenomena connected with the special practical relationship existing between mankind and certain spiritual objects (*reiteki naru mono*), expressed, for example, in such forms as prayer, belief and worship. That is to say, various religious elements, such as religious behaviour and religious organizations, are differentiated and all are called religion. Science makes the phenomena which possess such characteristics the object of its study and calls them in general religious."

"The second is religion used as a rhetorical expression. This expresses figuratively some earnest attitude and helps give definition to the matter in hand. Examples are seen in phrases such as these: 'loyalty and patriotism are the religion of the Japanese,' or, 'science has become the religion of the twentieth century,' or, again, 'the non-religion of Marxism is also a kind of a religion.'"

"The third is the use of the word religion with respect to organization as a term of control. This arises from the necessities of management and refers to religious organizations under certain definite conditions and certain religious activities carried on by the former. That is to say, organizations which are provided with such features as doctrines, beliefs, preaching, institutions, religious regulations (or the regulations of the sect), etc., are given legal treatment as religions."

"We must accordingly admit that, both according to the accepted notions of scientific study in the present and ordinary social usage, there is a religious element in the shrines. Perhaps the time may come when the scientific idea as well as the common social usage will change, and no religious element will be recognized in the shrines, but we must recognize that this cannot be permitted as yet. It is a fact that there is a religious element in the shrines, but this element does not constitute the entire special character of the shrines. That there is a problem here which requires careful treatment, is a point which many intelligent men have already clearly recognized."

Religious elements appear in such features as prayer, belief in the existence of the *kami* as spiritual beings, wor-

ship, etc. Prof. Kōno recognizes that since there are religious elements in shrine reverence, it would be possible for the government legally to classify state Shinto as a religion, but this would be unprofitable both to the Japanese state and to those organizations which all admit to be genuine religions. After all is said and done, it must be recognized that the main contribution of the shrines to Japanese culture is not on the strictly religious side. Accordingly, while confessing that the shrines and the reverence thereof have a deep religious coloring, Mr. Kōno refuses to admit the legitimacy of classifying them under the category of religious organizations. The shrines do not formally propagate doctrines, they do not elicit professions of faith from believers, they do not include in their services public preaching and instruction. Hence, they cannot properly be classified as religious organizations. In a word, the shrines include religious elements, but they are not religious organizations.

The non-religious elements, that is, the strictly nationalistic and ethical elements, are vastly more important, however. "In shrine reverence (*jinja sukei*), there exist, in addition to the religious elements, a rich moral element, deep political meanings and intimate local relationships. These moral elements have an especially close connection with ideas of the state, of reverence for ancestors and of self-government. These elements are so important that they give the problem a form which cannot be properly judged or valued by placing special emphasis on religious elements."

"This situation (i. e. a merging of nationalistic-moral and religious elements in the shrines) arose simply because the shrines originated in the natural process of the development of the race, and shrine reverence has the traditional faith of the Japanese people as its essence. Shrine reverence includes, of course, all the shrines of Japan, beginning with the Grand Imperial Shrine of Ise and extending to all the shrines of the tutelary deities of the various villages. It embraces the worship of the Imperial Household on the one hand and the faith of the people on the other."

"What, then, are the special characteristics of shrine reverence? The reply is eloquently given in the existence in the practical life of the Japanese people of expressions such as the following: 'revering the kami and loving the people,' 'revering the kami and honoring the emperor,' 'revering the kami and loving one's country'; 'revering the kami and venerating the ancestors,' 'revering the kami and venerating Buddha,' 'revering the kami and venerating Confucius,' 'revering the kami and valuing military affairs,' 'revering the kami and making virtue clear,' 'revering the kami and loving one's native land or village.' In these words may be seen the special character of our great reverence for the shrines. This reverence includes the qualities of independence, comprehensiveness and capacity for expansion."

In this system of values as outlined by Prof. Kōno, the central unifying agency is the worship of the "Great Imperial Ancestress," the sun goddess, Amaterasu Omikami at the Grand Imperial Shrine of Ise. His position here is fully supported by the actual practice of both the state and the priesthood. Regarding the great Ise Shrine he says, elsewhere, "Just as all Japanese subjects are united into one by the Imperial Family, so all the shrines of Japan are centralized and united by the Ise Jingu."

In its depth of emotional fervor his exaltation of the sun goddess rises almost to the heights of a hymn of adoration. "It is written in the Kogoshui: 'As for Amaterasu Omikami, she indeed is ancestress, she indeed is source. Her dignity is without parallel. All other *kami* are her subordinates; they are her followers'. The divine ancestress, Amaterasu Omikami, is the progenitress of our Imperial Family, and again is the chief of all the *kami*. In the history of the age of the gods all the *kami* and all things else center in this great deity; and this history is an account of how they made their controlling spirit that of reverential service to her. The Imperial Throne—as enduring as heaven and earth—has its origin in her glory; and our system of state organization—as flawless as a jar of gold—is built on her abounding goodness. The fundamental meaning of Shinto is in the development of her

limitless, divine attributes, in her powers of creation and growth, in her magnanimity and generosity, in her capacity for careful consideration. Okuni Takamasa, a national classical scholar of the late Tokugawa Era wrote, 'All who assist the divine meritorious labors of Amaterasu Omikami are themselves *kami*.' This statement is one of deep interest, whether regarded from the standpoint of the meaning of *kami*, or from that of the nature of Amaterasu Omikami which gives content to that meaning." (Kōno Shōzō, *Jingi Gaiyō*, p.7).

Prof. Kōno and his conferes make easy disposition of the primitive sun-worship content in the original picture of Amaterasu Omikami by falling back on the well known device of metaphorical interpretation. Her ancient subjects compared her with the sun because she was great, unique and glorious. Like the sun in heaven she lighted up the whole world with her brightness. Such a thesis can only be maintained by a blind and fundamentalistic ignoring of the suppressed facts of early Japanese history, on the one hand, and a slighting of the well known facts of the genesis of religious ideas and practices on the other.

With a solicitous and very efficient government to straighten the road for them and with scholars like Prof. Kōno to keep the over-adventurous from a too curious exploration of forbidden by-ways, it is not surprising that the priesthood should keep well to the official highway. A statement issued by the Shinto priests of Tokyo Urban Prefecture is practically a repetition of the main points of the teachings of Professor Kōno.* As compared with the almost irrational pronouncements attributed to certain officials of the government, however, it furnishes the occasion of feelings of considerable relief to find in the manifest of the priests a frank recognition of the existence of important religious elements in state Shinto. The priority of moral elements, however, the intimate associations with Japanese history and culture, and the centrality of ancestral reverence, particularly the reverence for imperial ancestors, give the shrines a unique status, and afford grounds for

* See **Yomiuri Shimbun, October 23-26, 1929.**

classifying state Shinto outside the category of ordinary religious organizations. Under the circumstances—says the proclamation—it is an error to think that the procedure of the government in affording special legal status to the shrines and their ceremonies is unconstitutional. In view of the special relationship which the shrines bear to the national life it is the duty of all Japanese subjects, regardless of other religious affiliations, to support the shrines.

On March 20, 1930, the national assembly of Shinto priests, meeting in Tokyo, issued the following declaration: "The shrines are the central ancestral institutions of the nation and are the essence of the Great Way of the Gods. Thus, the successive generations of emperors have revered the deities and have had regard for the ceremonies. In like manner have the people been obedient to this imperial policy and have never deviated from their devotion to the truth of reverence. This is nothing other than the glory of our state organization which is unique among all nations. The recent setting up by the government of a commission for the investigation of the shrines was for the purpose of taking advantage of the progress of the times in order to make this clear from the standpoint of institution. Facing a critical situation, with one heart and one strength and planning the means of attaining the highest good, we resolve more and more to build up the foundations of our matchless empire and to exalt the spirit of Shinto (*kannagara*)."

A direct reply to the Shinto priesthood and their scholarly leaders was made by Mr. Tominaga Tokumaro, the well known Christian writer and theologian, also in the pages of the Yomiuri Shinbun. Mr. Tominaga writes: "Mr. Kōno Shōzō has said that the essence of Shinto consists in this—that the emperor follows the instructions left him by the imperial ancestors and that he multiply his sacred labors, and that the nation obey the emperor and support his imperial efforts. If the significance of Shinto is exhausted by this definition, then all Japanese are Shintoists, and for years past I have been advocating its moral principles. If so, then Shinto is by no means a religion and we can let the matter rest there without further argu-

ment. But as a matter of fact Shinto is nothing of the kind. From what sort of source materials did Mr. Kōno derive his account of Shinto? If he merely decided the matter *a priori* without recourse to source materials then his views are neither more nor less than subjective dogmatism."

"In order to know a religion we must take as the data of our study its sacred writings and doctrines, as well as the past and present beliefs and the actual practices of its followers. When we regard as Shinto that which really comes out of the source materials of Shinto itself, then do we get the thing that Mr. Kōno is talking about? Of course such substance as he finds may be included, but it can only be included in the proper place as part of the entire contents. We cannot decide off-hand what the special characteristics of Shinto are. All things are thus. We might, for example say the same thing about Japanese Buddhism as Mr. Kōno says about Shinto. Or we might say the same thing about Japanese literature. Shinto is not what Mr. Kono has decided it ought to be. We must make an honest effort to lay bare the real content of Shinto and rely on critical appraisal. Shinto must be left to take the seat that naturally belongs to it."

"If Shinto is what Mr. Kōno says it is, then it happens, that what I am talking about is not Shinto. But if Shinto is the religious ideas and practices that appear in the Kojiki and the Nihongi, or if it is the ideas and practices connected with the various shrines where worship (*suhai*) is observed, or again, if Shinto is that thing which the people in general have accepted as Shinto as seen in their ideas and practices, however vague the former may be, if, in a word, Shinto is that which the Japanese nation, both in the past and in the present, has brought into existence as Shinto, then Shinto is pure religion. And if we mean by Shinto that which the students of religion the world over have uniformly accepted as Shinto, then Shinto is undeniably a religion. The Japanese people, themselves, do not call that thing Shinto which Mr. Kōno declares to be true Shinto. Those who say what he says are confined to a certain group of nationalist scholars."

"Let us consider then whether Shinto is or is not a reli-

gion. If we find nature worship and ancestor worship in Shinto, then indisputably Shinto is a religion. At least Shinto is a life that grows out of religion. The warp and woof of Shinto are nature worship and ancestor worship, and if Shinto cannot stand without these, then its status and value are clear."

"We cannot understand this matter by looking at Shinto alone. Throughout the world mankind is expressing in various ways an activity called religion. Religious phenomena are various and differ among themselves. Validity and truth may be found in every religion. But when we make a comparative study of the various phenomena connected with the religions of the world, we find evidences of development and progress, in the course of the changes that are taking place. Some religions have developed more than others. Finally there have appeared religions which can evangelize the civilized races of mankind. It cannot be disputed that, studied in the light of the history of the development of religions, nature worship and ancestor worship are extremely crude and infantile."

"Again, the distinction between superior and inferior religions is not to be made on the basis of an examination of the development of religion alone. When we make a study of the various religions of the world, in addition to learning what kind of religious events have taken place and what kind of religious needs mankind has, it is possible for us to learn the religious truths common to different religions and we can determine the goal towards which the development of religion is moving. Thus we can decide on a philosophical basis between superior and inferior religions. Can the doctrines of Shinto stand before this kind of investigation?"

"I recognize that Shinto has grown up as a native product of Japan. But the fact that it is a native product does not constitute a reason why we should be under its dominance forever. For example, milk teeth grow naturally in the infant child, but later when growth takes place they come out. If the milk teeth exist throughout the whole of life, it is counted a deformity. Nature worship and ancestor worship can no longer be held to when

culture has made sufficient advancement. They must change and give way to the religion of the period of higher development. In proportion as Shinto loses the worship of nature and of ancestors it may be expected to endure. The Japanese people must come to understand the nature of religion and must attach themselves to the greatest and the truest religion, and thereby compete in the real power of the spirit against the most highly cultured nations of the world, and so reveal to the world the mission of our country."

"Finally I insist that loyalism differs from Shinto. The Japanese people must support loyalism to the end, but they have no duty to follow Shinto. I can only ask that Shinto will not attempt to protect itself by hiding behind loyalism, but will fairly compete its existence with other religions by making use of its own faith, doctrines and practical life."

The points of view that have been passed in review above are representative of a large amount of discussion that had recently appeared in the Japanese press.* It is clear that the determinative factor lies in the conception of the nature of the essence of Shinto. If Shinto is fundamentally loyalism and the commemoration of the meritorious deeds of ancestors, then it is impossible to escape the conclusion that good citizenship is directly involved with the support of shrine ceremonies. If, on the other hand, shrine worship is merely a confused mass of miscellaneous elements—some of them crude and primitive—that have appeared in the course of the long unfolding of Japanese history, then it is easy to see that progress must lie in one of two directions i.e., either the radical purification of the shrines, or in their entire repudiation. Furthermore, it is certain that a first-hand investigation of both the history and the existing status of the shrines will support the conclusion that loyalism and ancestralism are not primary factors in the genesis of

* For an important statement made by the National Christian Council of Japan, as drawn up by a special committee on Shrine-Shinto, see **The Japan Christian Quarterly**, July, 1930, pp.274-5.

Shinto. Loyalism and ancestralism have been attached to the shrines and emphasized as primary mainly because of the political interests of modern Japanese governments. A part of the contemporary criticism of state Shinto is directed as a challenge to the recently appointed commission for the investigation of the shrines that it deal drastically with the situation and purge away everything except elements that are soundly constructive of national morality.

This criticism has come mainly from Christianity and the Shin Sect of Buddhism. For example, Rev. Giken Itō, a priest of Higashi Hongwanji, writes, "Even the great government shrines (*kampeitaisha*) perform superstitious invocations. They sell talismans against evil and charms for good fortune, etc., and the people who visit the shrines and receive these charms are counted as the ones who revere the *kami*!" It is highly doubtful, however, if the shrine ceremonies can be rid of superstitious and so-called religious elements and thus reduced to thorough-going state-moral institutions without destroying them. The very *raison d'etre* of the state rituals is the offering of thanksgiving and supplication to the *kami* regarded as actually living superhuman beings. It is inconceivable that any Japanese government should take an agnostic or atheistic attitude toward the *kami*. Thus Mr. Mori Naoe in the pages of the *Kōkoku Jihō*: "Study of history plainly shows that in ancient times every kind of matter was the subject of prayer before the *kami*. The state itself was under the protection of the shrines. This can be easily verified by reference to the *norito* (rituals) of the Engishiki. All the *norito* are concerned either with festivals of supplication or festivals of thinksgiving. The spring ceremonies are festivals of prayer; those of the autumn are festivals of thanksgiving. This is simply an expression of the spiritual trust of the people, which is based on the dependence of the unseen spirit of man on the unseen spirits of the *kami*." Exactly the same thing may be said about the state ceremonies of the present.

In the same way the ancestral thesis has come under attack. Thus Mr. Ojima Saneharu, a Christian student

of the subject, declares that the proportion of genuine ancestor worship in Shinto is so small as to be almost negligible. Most Japanese people are arrogantly ignorant on this point, he says. Ancestor worship constitutes the main body of Chinese religion, but not of Japan. There is no ancestor worship in old Shinto. "Among all the shrines of towns and villages there is not a single one where a true ancestral relationship exists between the village people and the deities worshipped. Even among the great national and government shrines there is not one where the 'ancestral deity,' Ame no Minaka Nushi no Kami, is worshipped. The deities which we actually find are the pair, Izanagi and Izanami, and those that follow after them in the mythology. It is true that Ame no Minaka Nushi no Kami is worshipped in prefectural shrines in Chiba Ken and again in Fukuoka Ken, but this Ame no Minaka Nushi no Kami is merely the North Star Boddhisattva of Ryōbu Shinto (i.e. a Buddhist creation). Instead of ancestor worship we find in original Shinto extensive nature worship, such as the worship of sun, moon, stars, thunder, lightning, trees, fishes, animals and plants. We also find fetishism, phallicism (still common in Tōhoku and Shikoku) and a certain amount of hero worship. There are also deities from India, China and Korea enshrined in Shinto."

It is not difficult to understand how one who looks on many of the ideas and practices connected with the shrines as crude and superstitious, and who is, at the same time, convinced that the government maintains in the shrine ceremonies what is neither more nor less than a state religion, should resent any official attempt to coerce participation in shrine affairs as a violation of the guarantee of religious liberty made in the national constitution. That such coercion occurs there is no doubt. It has been reported in cases of school teachers, pupils and others from various parts of the empire during the past two years. Villagers are advised by the local authorities, under instruction from the central government, to support the local shrine ceremonies. Failure to comply is stigmatized as unpatriotic. One important case is known in which govern-

ment recognition is being withheld from a Christian school by the educational authorities on the ground of failure on the part of the former to comply with regulations requiring shrine visitation by the school as a body. There can be no doubt that the authorities are obsessed with a fear of the disintegrating effects on the national organization of a secret communistic propaganda, and that they are anxious to mobilize every constructive influence in the country to meet the threat. Just how much Shinto will be able to contribute to this situation remains to be seen. The attempt now being made to strengthen the national loyalty of students by a sort of Shinto dogmatics that sterilizes the scientific study of Japanese historical origins and the normal investigation of the existing social life, is proving worse than futile. One of the younger and more fearless of the modern Japanese scholars has set forth this situation in the following vigorous words, "A Japanese history acceptable alike to the foreigner and to the Japanese can have its source in nothing other than in this scientific interpretation. It is the duty of the true patriot to pursue such study with absolute devotion. Unless there is a Japanese history that can be accepted by foreigners and Japanese alike, not only is the so-called history a thing unfit to be proud of, but it also has no value as history. In the attempt to build up the national spirit the teaching of a history that cannot be believed, is pure loss and no gain." *

The controversy now going on regarding the nature and value of Shinto should at least have the effect of clarifying the lines along which any contribution should be expected from this ancient religion.

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* Horioka, Bunkichi, **Nihon oyobi Hantaiheiyo Minzoku no Kenkyu**, p.263.

Chapter VII

BUDDHISM TODAY

R. D. M. Shaw

The title "Buddhism Today" is almost as alarming as would be the title "Christianity Today." Buddhism shares with Muhammadanism and Christianity the honour of being supra-national. It is one of the world-wide religions. This wide range has produced a large variety of outward forms as well as of inward ideas, so that it is almost impossible to include under one category such different bodies as that of Thibetan Lamaism and the Zen or Shin sects of Japan.

Fortunately we are only concerned with Japanese Buddhism. But even in this more limited sphere it is difficult enough to define our subject. It will be sufficient, however, to follow popular usage and speak of Buddhism in Japan as being co-extensive with the fifty-six main- and sub-sects, which are registered at the Japanese Government offices (Naimusho and Mombusho).

The present has its roots in the past, so that the long life history of these ancient Buddhist sects cannot properly be omitted from the consideration of "Buddhism Today," but space forbids any such historical review. In the following pages it is proposed to divide our subject into three main parts. First, we shall review the outward institutions of Buddhism as they exist in this country today; secondly, we shall try to discover what is the spiritual force which gives life to them, and finally, we shall attempt to estimate whether this is a growing or a waning force.

1. Japanese Buddhism as an Institution.

Organization. Japanese Buddhism is organized into fifty-six different sects. At the head of each of these bodies

stands the "Kanchō," who not only represents the sect to the outer world, but also governs it with more or less autocratic authority. In ten of the sects the Kanchō's office is hereditary; in thirty-nine he is elected by a sort of senate or convocation of the whole body; and in the remaining seven sects a special form of election takes place. Under the "Kanchō" there are "convocations" or parliaments more or less representative of the whole group. In some cases the members of these councils are elected by the "faithful"; in others, when vacancies occur, they are filled by co-option by the remaining members of the councils, while in some few cases the members of the council are appointed by the Kanchō himself. In most cases when differences of opinion arise between the councils and the Kanchō or President, the latter has authority similar to that of the Cabinet over the Japanese House of Representatives.

The Buddhist clergy are grouped under eighteen orders from the "Daisōjō" (Arch-Bishop) down to the "Kyōshi-shiho" (Assistant Teacher). But most of the large sects are content with from ten to fifteen orders. With regard to the training of these clergy most of the sects give about three years special training after the ordinary school or university courses. Some of them have their own universities and "Divinity Colleges", while others support their candidates at the secular colleges—the Tendai sect, for instance, in 1930 had 328 students in training at its own university and 39 in other colleges.

The Buddhist laity is divided into two main groups. The "Danto" are those who have "attained to peace of mind" in the particular body to which they belong. They are really responsible for the support of their clergy and for the upkeep of their temples. They are expected to be amenable to the discipline of the "Kanchō", and they have covenanted to have their funeral services held at their own particular temple.

The "Shinto" or "Believers" are not so closely attached to any particular temple. They must of course, be amenable to the Kanchō's discipline, but attendance at worship is not obligatory, and there is no rule against their giving

support to or contributing towards the repairs, etc. of temples other than their own. According to the official year book of the Buddhist Federation of Sects there are said to be 41,042,075 "danto" and "shinto" combined. Of this number 31,676,226 are "danto" (men 16,612,792; women 15,063,34) and 9,365,850 are "shinto" (5,325,686 men ; 4,040,164 women).

Functions of the Sects. The first work of the Buddhist sects is, of course, to provide means of worship for their adherents. It is hardly necessary to mention this—the 71,329 temples with the 35,048 other buildings scattered throughout the country, bear witness to the profusion with which this devotional side of the Buddhist life is supplied.

After the provision of means of worship, perhaps the chief work of Buddhism is of the nature of education. There are nine purely Buddhist Universities, six Special Course Colleges for men and three for women, and one College of Music for women. There are sixteen Buddhist Middle Schools and 66 high schools for girls (including one in Hawaii).

Social Service is an important feature of Buddhist activity. There are 211 institutions for educating and fostering children (orphanages etc); there are 147 institutions for assisting working people to obtain higher education ; there are 139 institutions for giving advice and other assistance (e.g. of the nature of labour exchanges); and there are 47 hospitals and 20 schools for the blind and deaf and so on.

Then there is the considerable literary activity of the Buddhist sects. Apparently on an average about 190 new books on distinctively Buddhist subjects are published each year; there are 219 monthly magazines; 23 weekly or ten-day magazines, and 31 Publishing Houses.

Finally the active propaganda work must not be omitted. The Buddhist "Salvation Army" is one of the active organizations for this purpose. Mission work is also being gradually built up in various parts of the world.

Quite recently the Buddhist sects have formed a sort of confederation—the Bukkyō Rengō Kwai—which is attempt-

ing to co-ordinate all these varied activities. This "Rengō Kwai" is composed of the "Kanchōs" of all the sects and their chief officials.

Illustrations of Present Day Activities. Some notes taken at random from the record of Buddhist activities for the last few months (as published by the Buddhist Federation) will perhaps give a fair impression of the nature of Buddhist work in Japan.

1929. January 12th to 19th. The minister of the Imperial Houshold went into "retreat" for special meditation before undertaking some particular duties of his office.

February 2nd. Buddhist council decided to set up a large image of Buddha at Ofuna.

February 3rd. First Buddhist Priest elected to Parliament at Nagoya, (under the universal suffrage).

February 21st. Buddhist Confederation consulted as to Buddhist arrangements for celebrating the Coronation.

March 15th. Buddhist College in Formosa opened.

April 7th. 30 Priests from Chōsen came to visit Buddhist centres in Japan.

May 22nd. Pageant at Zōzōji for the Buddhist Women's Guilds.

July 3rd. Mission work started in Singapore and the South Sea Islands.

July 5th. Conference of the "Three Religions" at Tokyo. (Buddhism, Shintō, Christianity).

July 12th. Eleven Americans converted in Hawaii.

September 1st. The Memorial Service for the Earthquake at the Hifukujo in Tokyo.

September 25th. Buddhist children's guild from Stockton, U.S.A. arrives.

1930. March 18th-24th. Buddhist preachings broadcasted in Osaka.

April 8th. Buddha's birthday. Broadcasting entirely given to Buddhists.

July 2nd. Hospital in Kyoto opened. etc. etc.

Plans for the Future. To the above brief record may be added a few notes of Buddhist plans for the next two

or three years. According to Professor Takakusu's chronology the current year 1931 is the 2497th year of Buddha. The Buddhist sects are planning to make the year 1934 (A. Buddhæ 2500) the occasion of a great "Kyōkwa Undō", or teaching movement. The "Kanchōs" of each sect will send encyclical letters to all the adherents of their sects. These letters will be used as texts by special preachers who will be sent to all the Temples, Young Men's and Women's Guilds, in the autumn of that year. These will be followed by bands of divinity students whose main object will be to attract young people. There will also be special literature published, and articles in newspapers etc., etc.

There are plans for celebrating the anniversaries of Kōbō Daishi and Nichiren. There are also plans for starting or consolidating mission work in Chōsen, France, Germany etc. etc.

These few notes may serve to show that there is much life in Buddhism today. It is of course true that a great deal of this life and activity seems to be due to the impact of Christianity. Buddhism is paying its rival the sincere compliment of imitation. The Buddhist Salvation Army (Saiseigun), the Buddhist Federation of Sects, Street preachings, Mission work, Sunday Schools etc. etc. are evidently leaves taken out of the Christian book, but none the less they serve to show that Buddhism is not quite the dead religion which it is sometimes supposed to be.

2. The Spiritual Force in Buddhism.

It is easier to see the outward forms and activities of Buddhism as an institution than it is to discover what is the spiritual force which gives life and enables the ancient systems to continue to function. One or two instances from real life may help us better than any theorizing to discover what there is in Buddhism which meets man's spiritual needs.

Probably all of us who live in this country have the honour of knowing men, engaged perhaps in strenuous

business activities, who attend their temple once or twice a week at a very early hour in the morning, in order that they may spend an hour in meditation on the mysteries of life and existence. And even when this is not a regular practice it is far from uncommon for men to spend several days each year—particularly before commencing some onerous or responsible duties—in quiet retreat at some temple, where they may give their whole mind to contemplation of the deep things of life. The little rooms set aside for this purpose in temples—especially of the Zen sects—are a permanent witness to this side of Buddhist life. Buddhism in this form is meeting one of man's spiritual needs. It offers enlightenment and knowledge, in the power of which men feel that they can meet more courageously the trials, adversities and temptations of life.

Those forms of Buddhism which have enshrined what we may call a personal deliverer—Amida or Nichiren etc.—give still clearer instances of Buddhist power to meet man's spiritual needs. The present writer will never forget the look of rapture on the face of the Prior of the great Temple of Zōzōji (in Shiba Park, Tokyo) when, in the course of conversation, he said "Ah, to me Amida is my very life; I could not live without Amida". The words sounded almost Christian with "Amida" substituted for "Christ". Or again one cannot but feel that there is something more than mere superstitious fear in the worship of a band of pilgrims at a big temple like that at Minobu, or even more at such an inaccessible one as that at Shichimensan. At this last named temple, which the pilgrims can only reach after a really hard toil of climbing, the worshippers preferred to spend the whole night in prayer rather than to "waste in sleep the precious time when they might feel the nearness of the divine presence", as one of them said. And no one could fail to be moved at the sight of the deep devotion of the poor lepers worshiping in the side chapel of the great Minobu Temple. Near the present writer's residence there is a small Buddhist convent whose nuns go forth, thinly clad, each night of the cold season in order to collect alms for the poor, and this they do "because of the love of Amida". To these examples may be added

the common practice of faith healing—especially in the Nichiren sects—which at any rate shows that Nichiren can still call forth sufficient faith in his devotees to heal some forms of sickness.

While much of the great outburst of activity in modern Japanese Buddhism is undoubtedly due to the impact on it of Christianity and Western thought—aided not a little by the speculative interest of the West in Buddhist philosophical ideas—yet there is no reason to doubt that there remains in Buddhism an element of Truth through which God continues to bear witness to Himself to those to whom the fulness of His Glory, as it has been revealed in His Only Begotten Son, has not yet been fully presented.

3. Is the Spiritual Force of Buddhism Growing or Waning ?

In order to discern the real vitality and the probability of permanence of the modern Buddhist reformation in Japan it is unfortunately necessary to look at what the Japanese would call its " reverse side ". Christianity has had and still has many defects, but we can well claim that these defects are due not to the system but to the failure of its disciples to live up to their ideal. Can the same be said of Buddhism ? Are its patent defects due to the failure of its devotees to live up to their ideal, or is there not something more than accidental, something more essentially connected with the essence of Buddhism itself to which its defects are due ?

The defects of Buddhism are very evident and the strenuous efforts to reform the sects during the past half century have had but partial success. No doubt in many cases the lives of the Buddhist priests have been reformed, but apparently there is still just cause for the widespread distrust of the Buddhist clergy. During this present season of distress many Buddhist temples combined to collect from all their adherents funds to help alleviate some of the poverty of the many unemployed. Their success was not very great for there was a feeling that though great

efforts would be made to collect funds, much less care would be taken in administering the finds when collected. Or again, one Temple in the present writer's neighbourhood is making great efforts to help the sick by "faith-healing". The Temple authorities, however, openly declare their hopes that material benefits may accrue to their Temple as a result of their ministrations to the sick, and they ask for the support of the people resident in the district on these somewhat worldly grounds.

But if Buddhism as an ideal force has lost its hold on many of its own clergy it is even more obvious that the great mass of Buddhist adherents are still less influenced by their professed religion. The alienation of the Buddhist laity is reflected in the diminishing support given to their clergy, so that in innumerable cases the Buddhist priests are obliged to undertake secular work in order to provide themselves and their families with a living. As an instance of this alienation of the laity may be mentioned the case of a large and famous Buddhist Temple, whose Sunday School is in danger of failing entirely, because no lay helpers are forthcoming—out of its many hundreds of adherents—as Sunday School teachers. This apparent failure of the Buddhist Sunday School may throw light on one of the causes of the failure of Buddhism to grip the new generation. The Sunday School referred to above is failing not only from want of teachers, but also because Buddhist teaching is too difficult for children to understand, and Buddhist worship is too monotonous as well as too unintelligible. Buddhist teaching is too difficult not only for children but even for ordinary men and women. It is so difficult, and of so philosophic or metaphysical a nature, that it can only be presented to the ordinary mind by means of "accommodated truth". But an educated people, like the Japanese, cannot rest satisfied with "accommodated truth". They wish to discover the real truth behind all its outward forms. Then the real difficulty of Buddhist teaching appears, and ordinary men are unable and unwilling to proceed far along the course of meditation which a study of Buddhism would entail. Those who do proceed further are liable to find that their religion has

become a matter of intellectual effort, more or less divorced from practical life.

This divorce of Buddhism from practical life is more deep seated than would appear from the list of work and activities given in the second part of this article. As has been pointed out it is chiefly the impact of Western religion and civilization which has galvanized Buddhism into life again. One cannot but feel that without this external impulse Buddhism would be much nearer a dead religion than it yet appears to be. Unfortunately this metaphysical element is part of the essential nature of Buddhism proper, which no amount of "accommodation" can conceal from the modern mind.

The Zen or Meditative sects are prepared to discard "hōben" or "accommodated truth," and proffer direct initiation into their abstruse speculations. The Amida sects, on the other hand, tend to preserve what from the point of view of strict Buddhism can only be "accommodated Truth" as representing their final teaching as to ultimate realities. Amida and his "Paradise"; salvation by faith in Amida; the great vow of renunciation made by Amida by which hope is extended to all sentient beings—such great ideas are presented as the realities of Buddhist doctrine. But even here an essential weakness in the Buddhist (Amida) position becomes manifest, which will appear from the following illustration. There exists in the Amida sects what we may call a sort of "Laymen's Movement". This is based on a devoted belief in the age-long sufferings of Amida, which were undergone in order to effect mankind's salvation. These devoted Buddhist laymen are inclined to compare what they call the short-continued sufferings of Christ upon the Cross with what they believe to have been the long-continued and ever-recurring sufferings of Amida in his repeated states of rebirth in the world.

But in some of their minds a doubt has arisen to the objective reality of the Amida's rebirths and sufferings. This doubt leads to historical investigations, until the fact emerges that the Buddhist teaching is based entirely on a subjective foundation. The Amida and his sufferings

become nothing more than the expression of men's longings for the fulfilment of their ideals. Many are unable to hold their faith with so slight an assurance of its positive and objective truth. To such the historic fact of the Cross of Christ comes with great force. They feel that here at any rate is the assurance which they desire. The thousands of years of recurrent suffering claimed for Amida, are not equivalent to even the few hours of suffering which are the objective revelation in history of the eternal love and self-sacrifice of the Almighty. The lack of a historic basis for the Buddhist doctrine is undoubtedly one of the causes for the decline in faith which is at present so general among the Buddhist clergy.

A further point needs mention. The Buddhist religion is so deeply entwined around the doctrine of Karma, or transmigration, that its outlook on the practical and moral life has become distorted. When one contrasts the joyousness of the early religion out of which Gautama drew his great ideas, nothing is more remarkable than the tone of pessimism which pervades Buddhism down the ages. This pessimism results from the fact that the fundamental ideas of Buddhism—such as that of the wheel of Existence etc.—strike the imagination so forcibly that they tend to overwhelm the teachings about deliverance. It is not necessary to give illustrations of this pessimistic outlook which has affected the whole life of the Japanese people, in spite of their natural light-heartedness ; but even a slight knowledge of their poetry and literature testifies to the truth of his assertion. Moreover the self-centredness of Buddhist moral ideals, though to a certain extent concealed under the "accommodated truths" of the Bosatsu (Bodhisattva) Amida, cannot be ignored when the future of Buddhism, *vis-à-vis* its great rival, is under consideration.

Buddhism in Japan today, then, is an active and widespread organization doing a great work in all parts of the country ; it brings peace and power to many souls ; but it contains elements in its essential nature which render its permanent vitality improbable in the face of modern conditions of life and thought.

Name & Number of Sects	Regular Clergy		Other "Workers"		Number of Temples with Resident "Teachers"			Number of Preaching Places
	Men	Women	Men	Women		Men	Women	
3 Tendai Sects.....	7,516	874	3,068	204	4,511	2,658	71	276
10 Shingon	11,621	406	9,092	834	12,112	7,368	69	1331
4 Jōdo	7,882	884	4,416	438	8,313	6,319	400	365
14 Rinzai	4,888	210	4,398	564	5,978	4,275	315	241
1 Sōdō	13,051	—	12,712	1891	14,217	11,742	300	566
10 Shinshu	25,073	—	20,298	6	19,689	16,105	—	2129
9 Nichiren	4,659	34	5,888	494	5,023	4,048	26	1056
1 Ji	431	1	258	6	491	352	—	8
1 Yuzu Nembutsu...	276	16	158	14	357	216	9	3
1 Kegon	17	2	9	—	27	19	2	1
1 Baku	411	25	210	7	523	326	18	2
1 Hosso	114	8	512	54	41	13	1	19

Chapter VIII

TOWARDS A PHILOSOPHY OF RELIGION IN JAPAN

A. K. Reischauer

This is not an attempt at anything like a complete philosophy of religion but only a few suggestions "towards a philosophy of religion in Japan."

That there is need for a little thought along this line should be evident from the present confusion which prevails in circles wherever religion is discussed. Even many who have a vital religious life themselves are just a little perplexed when it comes to stating what vital or essential religion really is and how this is related to other activities of the human spirit, and especially to the existing forms of historical religions. Peculiarly in a land like Japan, where so many religious and other forces are mingling in endless confusion, is it difficult to know just what it all means and whither it is all tending.

There was a time when Christian workers had few of these perplexing problems to face. They knew exactly, or thought they knew, what true religion is and they had no doubt as to religion's supreme place in human life. They usually identified their own with essential or true religion and this supplied them with an unquestioned norm with which to evaluate other religions and other human values.

As a rule most Christian workers did not bother to know anything about other religions. It was sufficiently plain that the lives of men were sinful and that non-Christian religions were wholly inadequate, even if they were not the actual cause of the evil in men's lives. Some undoubtedly recognized an element of truth in other religions but here again it was their own religion which gave them an unquestioned norm by which to judge this fragmentary truth and fit it into the scale of that complete good for which their own religion stood.

But much of this is changed now, especially in a land like Japan. The white light of Christian truth no longer seems to shine forth so clearly against the dark back ground or the faint gleams shed by non-Christian religions. The whole landscape seems rather bathed in a haze which makes all things gray. There is more light as a whole but it seems more difficult to know where it comes from. That is, there is more light on certain aspects of human life, but there is also more uncertainty as to whether any light really penetrates into the deeper mysteries so as to reveal life's ultimate meanings and values.

Two things have happened for many a modern Christian. On the one hand, in a world which questions every thing, he has become less certain as to what essential religion is except that it must somehow improve man's lot in life. On the other hand, he realizes that a people like the Japanese have a great cultural inheritance which is closely bound up with the non-Christian religions of Asia and which cultural inheritance has permanent value. And to this might be added a third fact, namely, that the modern Christian realizes that much of the good in our present human life (for which good, he feels, religion must stand) can be secured for the modern man through our common world culture, a major factor of which world culture is modern science. To be sure, a fairly strong case might be made out for the claim that modern science itself owes historically much to Christianity, but the fact remains that today it is independent of any organized religion and that the non-religious and the religious of a non-Christian type can share apparently equally well in the work of science and in the good gifts which it bestows upon the modern man. And because this work and its fruits occupy so much of the modern man's life, religion as such seems less compelling than it once did.

It is, then, not altogether strange if among present day Christian workers there are many who are less positive than men used to be in the matter of an essential Christian message and also less certain as to whether what is essential in non-Christianity may not also be had from other sources, perhaps from the best in non-Christian religious or

from what is inherent in human nature as this is now expressing itself in various departments of the physical and social sciences.

It is true that Christians, with a deep religious experience and in actual contact with concrete life, are not greatly perplexed as to what the heart of their message is or as to the desperate need of such a message in spite of all the enrichment of life which modern science brings. And it is also probably true that a vast majority of Christian workers, who do have certain doubts as to the meaning of it all, are still honestly convinced that religion, as they know it in Christianity, is the best way of life both for themselves and for others, and that they must go on with it since to hesitate would be to go backwards or down a bye path less worthy. Furthermore it can be said that in an age which questions every thing, a certain tentative attitude in religion is all to the good since it forces men to re-think their problems without which re-thinking religion easily become stagnant. Yet for all these favorable aspects of the present situation it remains true that Christian workers must recover a little more certainty and confidence if they would go forward vigorously with the great task of Christianizing modern life, and especially modern individual men and women who make up that life.

But to recover such certainty and such confidence it will be necessary for a little more serious thought than we are accustomed to give in the field of what for lack of a better term we call the Philosophy of Religion. We need to know better what essential religion stands for and how much or how little in the historic religions can vindicate itself as such essential religion. It will not do to say that what men need is more religion rather than philosophizing about religion. That is too obvious to be said. Of course, religion and philosophizing about religion are two very different things and the former is more important than the latter, provided it is the right sort of religion. The truth is that neither the one nor the other is at its best alone. It is quite possible to have too much religion of the wrong sort, and it is equally possible to

philosophize about religion without knowing at first hand what religion at its best might be, or being truly religious.

That is just the difficulty in our modern world, particularly in a situation such as we have in Japan. On the one hand, there is too much religion of certain types. Life is burdened and choked with things done in the name of religion, things that are mere "hang-overs" from the past. One could often wish that the slate were wiped clean so that the present generation might work out its own problems unhampered by the dead hand of an inadequate religion. But on the other hand, vital and essential religion is even more hindered by certain philosophies of religion which betray little knowledge of what religion at its best can be, but which theories find a large following just because they do exhibit the foibles and superstitions of historic religions. In short, the worst enemy of vital religion today are the half truths that can be said about religion. If religion is what these philosophies of religion represent it to be, then naturally the "wise" will cease to be religious.

The task of a Philosophy of Religion in Japan is, then, a twofold one. On the one hand, it must wrestle with the problem as to what essential religion is—what religion at its best can be and how such vital and essential religion is related to the other spheres of human life—to Science, Art, Ethics and life in general. On the other hand, it must deal with the question as to what extent the existing religions of Japan and the type of life fostered by these, are related to essential religion, or rather to the purposes for which a religion stands which can vindicate itself as having still meaning and value for the life of the enlightened modern man. In the first set of problems a philosophy of religion in Japan has its task identical with the philosophy of religion in any land. In the second set it must naturally deal with problems that are more or less peculiar to Japan since it must deal with the concrete religious situation in this land.

I What Essential Religion Is.

We shall not, of course, attempt here to give even in

outline the main issues involved in determining what essential religion is and how this is related to the other activities of the human spirit. But we do wish to mention here a few theories about religion that are widely held today and that tend to undermine vital religion in the lives of modern men. Indirectly in discussing these we give in a general way what essential religion means to us.

1. There is first of all that old view which looks upon all religion as a naive and childish conception of things. Even the early Greek Naturalistic philosophers condemned religion as a phenomenon which belongs only to the childhood of the race and, of course, since the days of Comte and the Positivists this view has become widespread in the modern world. Religion is, then, but a primitive view of nature and human life and so when man grows up and approaches reality in a scientific manner he naturally outgrows his religion. Only the intellectually immature or the intellectually dishonest can continue to be religious.

Now there is so much in certain types of religion which is little more than just a naive and childish view and which must inevitably be outgrown with the progress of knowledge. Japan has a surprisingly large amount of this type of religion. Elements of primitive religions are still so abundant in Japan that it makes this land an ideal place to study Primitive Religions in spite of the fact that Japan is in so many ways a modern nation. It was, therefore, only natural that during the Meiji Era, when modern types of schools and colleges were being established, an "enlightened" government should decree that religion be strictly excluded from these institutions of learning as something inimical to their real purpose.

Such a view of religion can not maintain itself the moment attention is fixed on the nature of higher religions. These are too obviously more than mere naive views of nature which a scientific view supersedes. Such religions deal primarily with values and meanings which transcend the levels of mere sense experience and ideas based on this.

2. This leads, therefore, to a second view of religion

which recognizes the fact that religion on its higher levels at least usually concerns itself more with inner values and meanings, with purposes and ideals that transcend the mere common place data of sense experience ; but which for this very reason sees in religion only a subjective projection and a creation of human fancy. Religion, according to this theory, grows out of human desires and aspirations, but really out of frustrated desires and aspirations that can not now be realized. If man could here and now get all he desires he never would have become religious, but since " man's reach exceeds his grasp, he makes his own heavens " (to pervert Browning's thought). He projects into a transcendental world the things he can not have here in this world, and then from that transcendental world he hopes to receive the unattainable perhaps even now, or at least when he himself passes at death over into that transcendental world. This is the fundamental nature of all religions, according to this theory, and ever since the days of Feuerbach who gave the theory its classic expression it has had a wide vogue, especially among our so-called Intellectuals.

This theory is held under a great variety of forms, some of which defend religion as still having value since they see in religion an instrument through which certain human values are promoted and conserved even though religion itself is not grounded in objective reality. Two of these forms are specially prevalent in Japan and make it exceedingly difficult for vital religion to get a fair hearing.

The first of these is one which sees in religion nothing more than an " instrument of state." There are, of course, a good many Japanese statesmen and scholars who believe in religion as standing in its own rights and as essential for the welfare of the state. But there is also a large number of clever statesmen and politicians who see in religion little or nothing for themselves but who wish to make use of religion as an instrument of state. Religion provides " divine sanctions " for keeping things as they are, and for keeping society content with things as they are. As long as the masses are religious they accept without question the will of the state as the will of the

gods. That is at least one reason why in recent years the official world in Japan has shown an increased interest in religion. Not that many of these officials expect to take religion seriously for themselves but that they want the masses to be religious and religious along the old lines. That is why also the Russian slogan, "Religion an opiate for the masses" is so feared. It is too painfully true of what religion has often been and what some would like to have it continue to be.

Here is naturally a great opportunity for a religion which knows itself as grounded in objective reality—a religion which has the good of society and the state at heart but which has its own standards for what the good life of the individual and the state should be, and which stands for values and purposes which transcend even patriotism and the state. There is a type of religion which qualifies for this high calling, but not much in the historic religions of Japan is of this type.

Another very common variant of the "Subjective Projection" theory of religion is that which makes it purely a matter of personal whims and private satisfaction. "If your religious beliefs and make-beliefs give comfort and peace of mind, hold on to them. It does not matter much just *what* you believe as long as through your beliefs and hopes fostered by your religion you get satisfaction. Why not let those who get help from their religious beliefs continue to be religious even though the wise know that such beliefs are not grounded in objective reality." Thus runs this variant of the subjective theory. The strength of this theory of religion lies in the half truths—half truths which are well entrenched both psychologically and also in the history of religions. It is true that life is often very much what one makes it or brings to it, and this can so easily be made to appear as if all were nothing more than our subjective reactions and a reading of values and meanings into things which we want to find there but which are not really there. And it is true that in the history of religions there is so much of the nature of mere pious fancies. Religion has too frequently identified itself with false utopias and rosy hopes, and men have

often done great things under the inspiration of such groundless hopes, so that it often appears as if the important thing were to believe something positively rather than the truth of what one believes. There is often more strength in an error or half truth firmly held than in a correct view held without enthusiasm, and probably the former gives more personal satisfaction than the latter. If religion is, then, a mere means by which we find personal satisfaction and peace of mind, then probably one belief is as good as another as long as it works.

In Japanese Buddhism there has been a great deal of this sort of attitude towards religious beliefs. Practically all the popular beliefs of the masses and in fact all definite formulation of any belief are regarded as at best pedagogical devices. The wise know that these beliefs have no objective grounding but they give those who hold them satisfaction and *perhaps* they may lead beyond themselves. But just because Buddhism is usually so sceptical about its own higher truth, or beliefs which are supposed to be grounded in objective reality, it leaves the masses clinging to their naive beliefs and make-beliefs.

But if religion is only such a system of private beliefs which give satisfaction only because we do not know any better, then perhaps the Russian slogan that calls it a mere "opiate of the people" and that seeks to stamp it out is at least honest even though it looks ruthless. Rather than live in a fools' paradise let men get busy and by their own effort make this world a little more of a paradise.

But this is, of course, not the only alternative. Honest religion knows that there is an honest answer and one that wrestles with real truth. It accepts no make-beliefs However alluring these may be, and it is suspicious of all values and meanings which can not vindicate themselves in actual human experience. Religion deals with intangible realities but they are nevertheless realities and not mere subjective whims.

3. A third and even more common theory of religion is one which seems the very opposite from the above mentioned ones. It sees in every religion an honest quest for a better life, and then it proceeds from this unquestioned

truth to the astonishing conclusion that all religions are in substantial agreement in what they seek and in what they find. This theory of religion is peculiarly popular among present day Japanese scholars and statesmen. A harmony of the conflicting claims of religions is so highly desirable in the interest of state that the wish here gives father to the thought. The lines of a Japanese bard which expresses this view are frequently quoted.

"By routes diverse men may the mountain climb,
Each path presenting different views sublime—
But when to the proud summit they do rise,
The self-same smiling moon doth greet all eyes."

This is not very excellent poetry, at least not in its English translation, but it is probably better poetry than it is scientific accuracy of facts about religions. In the sense in which it is true that all religions worthy of the name stand for the same thing, it is so obviously true that it becomes a banality to say it. No one questions that in every religion man is seeking for a better life, but that is not the same thing as saying that the historic religions of the world are agreed in what they regard the better life or the way that leads to that goal. The higher religions of the world naturally have much in common so that in many respects their paths converge. This fact should lead, as it is leading in Japan, to co-operation for certain common objectives among religious people. But in the interest of scientific accuracy, if for no other reason, it must be pointed out that even the higher religions sometimes differ rather radically in great fundamentals of religion. In fact, within what is nominally one and the same religion there are often differences so great as to make these really different religions. This is peculiarly true of such a religion as Japanese Buddhism, and both Fundamentalists and Liberals claim with apparently good reason that it can also be true in Christianity.

It would seem that this theory as to the essential oneness of all religions, which sounds so broad-minded that it makes a strong appeal to our so-called intellectuals, is a little too shallow to be very helpful. It rather suggests that those who hold it have little first hand knowledge of

an honest religion that wrestles with truth and life values. It flavors too much of the good natured dilletante who is intellectually interested but not very serious about anything. It may be that all religions are dead wrong in what they believe about life and its values, but they can not all be equally right and still differ as widely as they do in what they say.

4. We must mention just one more theory of religion which has a goodly following and which helps confuse men's minds. It is one to which our modern Humanists are giving great vogue in the West but which has been held in essence for centuries in the Orient. It recognizes that the personal human values, particularly the ethical values, for which the higher religions usually stand, are real and not mere subjective whims. They are as real as man is himself since they are grounded in human nature. But this theory goes on to argue that ethical religion is wrong when it seeks to ground these values in reality beyond the human realm, i.e. in the divine or in a metaphysical realm. Religion is therefore on solid ground as long as religion is only ethics or æsthetics but the moment it goes beyond this it becomes an unwarranted projection. If there is any thing divine worthy of man's worship, it is the spirit of man himself. Only the divinity within us is real, and religion, if it is to survive, must worship at this shrine.

How much this recent discovery of American Humanists sounds like an old, old story we have known for centuries in the Orient ! That, of course, does not prove it wrong but it at least should rob it of its novel element and the appeal it makes because it is supposed to be so very modern. Early Buddhism, about five hundred years before the Christian era, started out with very much that sort of view. It had little to do with the Divine except the divine within man. And even a modern Buddhist scholar in Japan has said that Buddhism knows of no god except such as man can and has become. And early Confucianism had also much that same flavor and tried to reduce everything to mere ethical relationships between man and man. Both these attempts were noble experiments and

undoubtedly a great improvement on what at that time usually went by the name of religion, just as modern Humanism is a tremendous improvement over much that passes for religion. But both early Buddhism and early Confucianism proved to be inadequate in two great particulars, and probably modern Humanism will share the same fate. The ethical ideals for which they stood somehow lacked real drive as ethics. And they failed in the second place because man needs somehow to feel himself grounded in reality beyond the mere human. Both these lacks he finds in ethical religion. To be sure, both Buddhism and Confucianism tried to ground man's moral nature in something beyond man, in a sort of Impersonal Moral Principle, and Humanists when they turn metaphysicians also talk like that, but what an Impersonal Moral Principle, even on a cosmic scale, might be apart from a Moral Being is rather difficult to conceive. For this reason in Buddhist history a real place had to be made for the idea of personality beyond the human realm, and Chinese Confucianism always had to divide the field with religion that made some place for the idea of a personal god. Kant was after all not far wrong when he reasoned that a categorical Imperative in human life, without which all ethics is feeble, points beyond itself to a moral order and that a moral order is really meaningless except as it is the expression of a moral Being of God.

Now in the face of these and other theories of religion which tend to confuse men's minds it seems highly desirable that more constructive work along this line be done by those who have experience of religion at its best. Surely religion is too deeply grounded in human life on all levels of culture to be dismissed as a phenomenon belonging only to the childhood of the race or the intellectually immature. It cuts too vitally into concrete life to be explained away as a mere subjective whim, or a projection of one's desires into a realm of fancy. And again, the historic religions of the world, with all that the higher religions have in common, differ too widely to brush them all together into a common heap which includes everything but shows little insight into anything. And finally, reli-

gion with all its emphasis on present ethical values that are grounded in human nature stands for more than that and ever makes central the Divine which transcends the merely human, or the mere divinity within the human.

A sane philosophy of religion will grant elements of truth in every one of the above mentioned theories of religion and in others that might be mentioned. It will grant and even insist that much in the historic religions must be outgrown as being too naive or childish. It will also grant that much in even the higher religions is of the nature of pure fancy and make-belief. Religion must be constantly reminded to keep its feet on the ground however high it thrusts its questing hands and longing eyes into the skies. And a true philosophy of religion will certainly grant that even the lowest savage and the humblest man in his religious quest is reaching out for something better and that in this upward reach on every level of human development there is something of the nature of true religion, but this should not blind one to the fact that not all ways of life are equally good and that one way may be better and the best. For the intelligent Christian this better and best way of life is one that leads to God and one on which man seeks to walk with his fellowman as a brother. And the Christian would also add that it is not simply man questing for God and the better way of life, but that God first seeks and finds man.

What this means more specifically is intimately bound up with Jesus Christ. Two things stand out supreme in his life which have become a norm for all vital religion, i.e. for a religion which can vindicate itself as still having value and meaning for the intelligent modern man and also in the light of the religious experience of the race. Jesus Christ undoubtedly stands for the highest expression of human values—values which have increasingly vindicated themselves in human history. Not only Christians but also recognized spiritual leaders among non-Christians, acknowledge Jesus as supreme in the realm of ethical and spiritual values. It is no exaggeration to say that he has somehow become the conscience of mankind. We may not

want to be, but we know that we *ought* to be like Christ. The highest which a modern Buddhist will attempt to say about S'akyamuni as a man among men is that he was "Christ-like."

But the second indisputable fact about Jesus Christ is that he himself grounded these supreme personal and ethical values of human life not simply in man as such but rather in man as he is connected with and dependent upon God. And in the light of Jesus Christ God is best understood, not through some vague mysticism which so easily becomes a mere subjectivism nor through the jargon of an abstruse metaphysics about an all-inclusive yet unknowable Absolute, but in terms of our highest experience of Ethical Personality.

If religion is to have any future among intelligent modern men it would seem that it will have to be along these lines. It must stand for practical personal values—values which can vindicate themselves in actual life. And on the other hand it must show that these values and meanings are grounded in reality beyond the present human sphere. Modern life needs a unifying principle or force. The fragmentary views of reality which we get so insistently through our various departments of science need a unification which only a philosophy of life can give, but such a philosophy of life must come to terms with what man finds through honest religion.

II An Evaluation of the Religions of Japan.

The second set of problems with which a philosophy of religion in Japan must concern itself involves the evaluation of the existing religions. It must be an attempt to determine in how far these religions represent a view of life and foster a type of life that can be vindicated as valid and as having meaning for modern men. This is naturally a most difficult task and yet it should be attempted as one that can lead to very practical results.

This task falls readily under two main parts. The first of these would seek to give, at least in broad outline, what

the historic religions of Japan have characteristically stood for in the past. The second would attempt to solve the even more difficult and more important problem as to what religion actually means to present day Japanese men, women and children, irrespective of what historic religion they nominally profess.

A survey of what these religions have stood for in the past would reveal rather surprising facts. There is a bewildering variety of material. Any one of the above mentioned theories of religion could be vindicated by a selection that would include some things and leave out others. Alongside of and scattered all through that wealth of primitive elements for which Shinto and popular Buddhism usually stood, are elements of lofty philosophical speculations and ethical idealism of permanent value. Or to invert the statement, one can say that the noblest teachings and the wisest insights of the few have only too frequently been buried under the rubbish for which the religion of the ignorant masses usually stood. The weakest point in Japan's religious history is not that Japan has not had opportunity to know what higher religion might be, but rather that Japan has held on too long to primitive religious views and practices which should long since have been outgrown. It is this strange mixture of religious elements of various levels of culture which makes it so difficult to determine just what the historic religions of Japan really were. But in spite of the difficulty of getting at the facts an effort should be made.

Obviously in a short article like this we can not attempt this even in barest outline, since such an outline would easily run into several hundred pages, as the writer's own attempt in "Studies in Japanese Buddhism" shows. We only wish to stress the thought here that a little more first hand knowledge about the historic religions of Japan might help clear up the present confusion and do away with some of the nonsense that has been written about Japan's spiritual inheritance by certain visitors from the West who master these things in a few weeks.

But more important than a knowledge of what Japan's religion has been in the past is a knowledge of what reli-

gion means to present day Japanese people. We have long insisted that nothing would vitalize the Christian's message more than a sympathetic insight into what men actually live by in the matter of the inner life. It is not enough to know that they call themselves Buddhists, Shintoists or what not. And it certainly does not help the situation when wise men five and ten thousand miles away from the concrete situation tell the recently emancipated that the Orient is the home of Things Spiritual and that since Japan has the religion founded by the great and wonderful S'akyamuni, the Buddha, it is an impertinence to bring to the Japanese people the message of the simple Galilean. What are the actual facts ? Do modern Japanese live by or have Japanese ever lived by, the insight which the Buddha had, and even if they do, is that insight adequate and does it lead to a type of life which can vindicate itself as the best available for the modern man ?

An honest answer to these questions would probably reveal startling things. It certainly would reveal that the great masses know little about the best in the religion which they nominally profess. That is of course, also true of sections of Christian believers but, after all, the average Christian knows far better what Jesus stood for than the average Buddhist knows either about the historic founder of Buddhism or about the subsequent significant changes that came into the religion of the Buddha.

Then such an honest inquiry would probably find further that modern Buddhists with the exception of a few recluses, draw far more sustenance from our growing common world culture, which has at its dominant elements forces that run counter to the typical Buddhist view of things, than from their own traditional religion. This is especially true of the intelligent classes. What is actually happening is that the old religions of Japan are becoming semi-Christianized in so far as they are taking on new vitality, or they are gradually being disintegrated. Apparently they find it increasingly difficult to stand in their own rights. One could hardly say that it is an impertinence for Christians to wish to lend a helping hand. Of

course, it is an impertinence if Christians themselves have nothing definite to bring to such a situation.

Then a third thing which an honest inquiry into the spiritual life of modern Japanese would probably bring to light is the fact that there is a very large percentage of the better educated classes who think very little in terms of the older religions of Japan. Western scholars and enthusiasts seem to have at present a higher respect for the spiritual culture of the East than most intelligent Orientals themselves have. A great many of them are just a little weary of their inheritance and are looking elsewhere for something better and more vital. And this class of educated people fall into two main groups. One group is convinced that all religion and most of our talk about spiritual values and meanings is just so much *bunk* and that what man really needs is what he can get for himself, primarily through the methods of the physical sciences and possibly secondarily through the social sciences, but independent of any religious flavor or basis. With the shrinkage of world markets and yet the continued increase in population, Japan's economic problems seem more impossible of solution than ever and for this reason modern science is no longer worshipped quite so blindly as the savior of Japan, but even so, this group of intellectuals see no help in any other direction and certainly not in the direction of religion.

But there is a large group of people educated more or less along modern lines who though indifferent to the traditional religions of Japan still look upon religion as a real factor in life. This group may be divided into three sub-divisions. The first of these, though indifferent to the organized old religions of Japan, still has a vague hope that in a new form and vitalized by new elements they might yet come forward as saviors of present day men. The second see in Christianity the only religion which can at least in a measure cope with the present day situation even though Christianity in Japan is still a minor force numerically. It is from this group that Christianity draws most of its recruits at present. The third sub-division of that group which still looks to religion for help is made

up of those who hope for a sort of amalgamation of the best in the old religions and from this the creation of a new religion. Possibly this new religion might still go by the separate names of the old religions but it would nevertheless represent a new religion. This hope is fostered especially by that third theory of religion we mentioned above, namely, the theory that all religions stand fundamentally for the same things and that they differ only in the outward expression. Such a new religion should bring together into a sort of mosaic the best expressions of the different historic religions that have found a foothold in Japan, including also Christianity.

Obviously a Christianity which is uncertain as to its own essential message and also rather ignorant of what the non-Christian religions characteristically stand for, is not in a position to offer much help in such a situation. In fact, it is in danger of being swallowed up in a vast amorphous mass which in the name of a liberal religion will include every thing but which stands for nothing in particular and therefore lacks power. And again, a Christianity conscious of its own essential message but ignorant of the best in other religions and in the strivings of men outside of organized religion, and which because of this ignorance insulates itself with a sort of self-satisfied superiority, may escape the danger of being drawn into and being lost in the general vortex of Japan's present spiritual strivings, but it also condemns itself as being without much influence on the outcome. What we need is a Christianity which on the one hand is certain as to its own essential message, but which on the other hand also makes contact with the life around it by a sympathetic appreciation of the good and the true wherever it is found. Such a Christianity will assimilate to itself what is of permanent value in the cultural inheritance of Japan but it will at the same time remain true to those spiritual values and insights which are distinctively Christian and which have vindicated themselves in the past and can vindicate themselves also in the life of modern men as being of permanent

significance. It is in the hope of fostering this type of religion that we offer these suggestions "towards a Philosophy of Religion in Japan."

Part II

THE GROWING KINGDOM

THE CHURCH AND EVANGELISM

Chapter IX

THE CHRISTIAN CHURCH DURING 1930.

W. A. McIlwain.

In discussing the progress of the Church during 1930 I am finding it necessary to rely principally on statistics, the impressions of 37 missionaries who have been good enough to answer a questionnaire I sent them, and the ideas of several Japanese pastors in Nagoya and its vicinity ; as well as on my own impressions, which may seem to the reader to be quite predominant. Statistics are tedious reading, as are tabulated answers to questionnaires, but I shall find it necessary to give a few of each. Perhaps I should say that the missionaries heard from are scattered from the Tohoku to Kyushu (no one in Hokkaido replied). They represent 24 missions and 13 churches ; two are without Japanese church affiliations. Except in the case of my own mission, no more than two are from any one mission ; and in counting votes only two were allowed my mission, making a possible total of 30 votes on a given question. The answers, therefore, should be really representative.

Of course, many of the statements made and views ex-

pressed will be no news at all, but some things already familiar are of striking significance, and demand our attention. On the other hand, some readers will be surprised at the omission of many significant events and conditions, or the lack of reference to several important organizations. I can only say that some things had to be left out for lack of room, and that no other meaning should be attached to the omissions.

Beginning with conditions outside the Church: it was the nearly unanimous opinion of the missionaries answering the question that general interest in Christianity and desire to hear the Gospel have increased since five years ago, and even more markedly in the last two years. But they are also decidedly of the opinion that additions to the Church are not in proportion to the increase in interest. On the other hand, they think that there is some increase, especially in the large cities, in the number of "Christians at heart" who are not connected with any church or Christian movement. The term used does not pass on the question of whether the Christianity of such people is vital or not; it is merely a convenient term to indicate people who have been influenced by Christianity to the point of exercising some sort of Christian faith. It would not be too much to say that in America, for example, many such people would be church members, because there it is not so difficult or courageous a step to unite with a church, but is rather the respectable thing to do.

Accompanying this condition of increasing general interest, and acting as both cause and effect, is the position which Christianity is taking in the life and thought of the nation. Short articles about Christ or His teaching often appear in newspapers and magazines, and there are books as well, ranging in nature from criticism to reverent appreciation. This has no connection with "newspaper evangelism" or anything of the kind. But whatever the motive, Christ is preached, and we rejoice. Christian influence is of course dominant in social and moral reform movements, and is being recognized as rightly in the lead. Christian ethics, Christian thought, and the Christian Church are being more and more widely recognized as

forces that have a place and even authority in the life of the nation.

The lines of influence from these extra-church sources, and those from the churches, Christian schools, Christian workers and laymen, are now so interlaced that many missionaries, especially those in large cities, find that an increasing number of converts learned much about Christianity from sources entirely outside the church they join. It should be remarked that the Sunday School work for the past generation is now bearing fruit. It is the general opinion of the missionaries consulted that the value of the Sunday School lies in the number of pupils becoming Christians in later life, rather than in it as a direct evangelizing agency or even in its influence on the homes of the pupils, both of which they consider real values.

Coming now to the Church itself : I have been able to secure 1930 statistics for only two of the larger denominations, and two small ones ; and it is possible that they are not final. I am therefore forced to generalize from the 1929 figures for all bodies (published in the 1931 Yearbook of the National Christian Council, and summarized in the Fukuin Shimpo for February 20, 1931). I give part of this summary here, with a few additions of my own :

			N.K.K.	Kumiai	Methodist	Seikokai	Holiness	Total for all chs in NCC Year Bk.
Members	1929		43,747	29,116	33,819	24,017	9,812	170,302
	1930				36,146		11,463	
Baptisms	1929	Ad	2,820	1,596	2,385	1,332	2,171	13,430
		Inf	307	62	221	346	.....	(Ad & Inf)
	1930	Ad			2,731		4,085	
		Inf			211		.....	
Net Gain Members	1929		1,220	931	1,055	1,109	2,000	8,071
	1930				2,327		1,651	
% Gain Members	1929		2.8%	3.2%	3.1%	4.6%	20.7%	4.7%
	1930				6.4%		14.4%	
Contributions	1929	Yen	694,081	535,651	379,179	220,168	272,300	2,402,490
	1930	„			355,415		315,258	
Per Capita	1929	Yen	15.82	18.40	11.21	9.17	27.75	12.53
	1930	„			9.83		27.59	

In 1929 the total membership (in some denominations this seems to include baptized non-communicants) of the Protestant churches reported was 170,302, a gain of 4.7% over 1928. In the five largest denominations the rate of increase ranges from 2.8% in the Nihon Kirisuto Kyokai to 20.7% in the Holiness Church, which is 4½ times the rate of increase in the Seikokai, the church nearest to it. In 1930 the rate for the Methodist Church more than doubled, rising to 6.4% ; and the rate for the Holiness Church fell to 14.4%, which is still 2½ times the Methodist rate. The fact that the number of baptisms in the Methodist Church was very little larger than in 1929, and that there were apparently very few losses in 1930, takes away much of the ground for hope that there may prove to have been a corresponding advance in other denominations. Returns for 1930 from the Friends and the United Brethren do not indicate much change. In 1929 the relation of the number of baptisms to the net gain in membership ranged from barely over the gain in the case of the Holiness Church to 2 1 / 3 times the gain in the case of the Nihon Kirisuto Kyokai. But in 1930 in the Holiness Church the number of baptisms was 2½ times the gain, for which the explanation is offered that this church drops from its rolls all who do not attend regularly and who do not contribute. Whatever the explanation, in spite of the unusual loss this year, the Holiness Church is far in the van in rate of gain—and its baptisms were more than 1 / 3 of its total membership at the end of the year.

Coming now to gifts, the total for all churches reporting in 1929 was ¥2,402,490, or ¥12.53 per member. In the large denominations the range was from ¥9.17 in the Seikokai to ¥27.75 in the Holiness Church, while the tithing Seventh Day Adventists gave at the rate of ¥53.40 per member. In the depression of 1930 contributions in the Methodist Church fell from ¥379,179 to ¥355,415, and the per capita rate from ¥11.21 to ¥9.83. In the Holiness Church the contributions almost kept pace with the mem-

bership, the per capita rate dropping only 16 sen to ¥27.59.

The table above gives an interesting light on the zeal with which infant baptism is practiced by the churches administering the rite. Only the Seikokai shows a normal proportion of infant baptisms administered — 1 to 3.85 adults. The Nihon Kirisuto Kyokai follows with 1 to 9.1, then the Methodists with 1 to 10.8 (falling to 12.9 in 1930), and the Kumiai Church with 1 to 25.7. Is it wrong to wonder whether these figures are in any way an index to the entire Church endeavor to train and bring into full Christian fellowship the children of its members ?

Church attendance is another element in the life of the Church which deserves our careful attention, but all denominations do not publish statistics dealing with this. From the figures available, however, I was able to work out the following table, which is quite illuminating (fractions are approximate):

Name of Body		Proportion of Membership Attending Services: Sunday A. M.	Sunday P. M.	Prayer Meeting
Nihon Kirisuto Kyokai ...	'29	1/4	1/8	1/12
Seikokai	'29	2/9	1/7	.....
United Brethren	'30	1/5	1/6	1/8
Friends	'30	1/4	1/3	1/8
13 Nagoya Churches	'30	1/4	1/6	1/13
3 large N'ya Chs.....	'30	1/6	1/12	1/33
5 small „ „	'30	4/10	1/4	1/4

We can hardly call these satisfactory figures ; and even if we base the proportion on resident membership, we must admit that there is room for improvement. On this basis the Nihon Kirisuto Kyokai figures become ½, ¼, and ⅙.

Looking at the figures for local churches, based on reports from the pastors of 13 churches in Nagoya, we find little difference, except that prayer meeting attendance is

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smaller than for the denominations named. But there is a striking difference between the returns from three large churches (averaging 393 members), and five small ones (averaging 66 members), both groups included in the 13. None of these churches, so far as I know, is hampered by any abnormal conditions ; so there is nothing unfair in the comparison. Yet the small churches show attendance records 2½, 3 and 8 times as good as the large churches' records. These figures bring up the question, not new to many of us, at least, as to why churches in Japan with a membership much over 100 seem to lose in effectiveness as they grow larger. Church attendance is not the only field in which this appears. In the two groups of Nagoya churches cited, adult baptisms last year averaged 9% of the membership of the smaller churches, and 3.8% of the larger. I have no figures to show net increase in members, but I cannot help recalling the remark of a pastor of a large church in another city, that churches keep adding members, but attendance seems to remain the same. In contributions, the group of smaller churches averaged ¥14.74 per member, and the larger churches ¥10.30. I have not stuffed the ballot box—the Holiness Church is not counted in either group. There must be causes for this condition, which is not confined to just one or two denominations. Might one cause be that in small churches a larger proportion of the members have definite responsibilities and assigned parts in the church's life than in large churches, and consequently more interest in the church ? Perhaps Christians in a small church know each other better, and enjoy more vital Christian fellowship. And is it not true that under the conditions of society in Japan, a pastor cannot keep in touch with as many members as he can in America, for example?

I mentioned the Holiness Church again a few lines above, this time the one in Nagoya. Statistics for it far outstrip those of the other local churches. With a membership of

114 in 1930 it contributed ¥5646, or ¥50.40 per member ; its attendance record is just under ⅔ for Sunday morning and evening, and ⅓ for prayer meeting ; baptisms were 20% of the membership. What is the reason for such a superior showing in the denomination and the local church? Why, in the present condition of increasing interest in Christianity, does not all the Church grow as does the part called Holiness ? It will not do to say that proselytizing accounts for the difference, or emotionalism, although there is ground for these statements. There is too big a gap to be accounted for by proselytizing; nor is emotionalism able to maintain steady progress, or to give consistently out of proportion to quiet consecration. Neither of these things can account for a sustained rate of increase, greater in 1929, for example, than in 1926. Nor will it do to speak disparagingly of this church, as many often do. The Holiness Church is growing, and the reasons can be found. Two were given me by a Nihon Kirisuto Kyokai pastor here in Nagoya : " They believe in prayer, and they use the Bible." In other words, they rely on God and His Word. Whatever their mistakes and excesses, as we see them, may be, they hold fast to prayer and the Bible—Old and New Testaments. They have a practical faith that the power of God the Holy Spirit is available for His Church to-day. I would name other causes for their growth : practice of self-support and aggressive evangelism, even at the cost of personal suffering of their workers, and the fact that they make their church a church for *all* of its members—each has a part in its work, and upon each is laid the duty (already inherent, of course) of winning others. Whatever the dangers of its abuse, there is evangelizing power in the personal testimony of Christians to the power of Christ ; and the Holiness Church insists on this in its evangelistic meetings and in street preaching, as well as in private. Is it not possible for every part of the Japanese Church to recognize and use these sources

of strength, especially the first two named? For without them what can we do? Have we not some lack to confess in regard to our reliance upon God in prayer, and in our belief in and use of His Word? Is it not for us to say as Browning makes Andrea del Sarto say of some of his contemporary painters:

"I am judged.
There burns a truer light of God in them,
In their vexed beating stuffed and stopped-up brain,
Heart, or whate'er else, than goes on to prompt
This low-pulsed forthright craftman's hand of mine."

There is another element in the Church to which I want to refer—the small churches and groups of Christians here and there unconnected with any denomination. The missionaries I consulted did not, on the whole, seem to have noticed any increase in these bodies, although they recognized their presence, as well as the presence of those opposed to any church organization. Again, whatever their mistakes, it seems to me that many of these Christians show faithfulness to conviction, and often a real piety, that could well be emulated by other Christians. And I think the presence of these groups is another sign of life, as well as of independence in thought and action, in the Church.

Coming now to the life of the Church in its large external aspects, it seems evident that 1930 marked an advance in the trend toward union and consolidation. There was the union of the Christian Church with the Kumiai Church, and a general call to church union issued by the Kumiai Church last fall; also the consolidation of the two Nihon Kirisuto Kyokai theological seminaries in Tokyo to form the Nihon Shingakko. Then there are the Revival Taikai movement of the Holiness and related bodies, and the Kingdom of God Movement. What I have said about the Holiness Church can be said pretty much about the Revival Taikai movement; and I believe that in proportion to its faithfulness to the essential principles given above, it will do a great work in adding to and quickening the Church.

The Kingdom of God Movement has been in operation

for a year. The missionaries consulted made the following answers to questions about it—some did not reply to several or all of the questions, because no active campaign had as yet been carried on in their territory under its aegis.

Only one of the 30 thought the movement notable for its results in adding to church membership, and he explained that those added in his field had all been inquirers before; 9 said "No"; 3 "Not very"; and 6 "Not yet", or its equivalent when asked about this. Of course no figures are available on this point, but the pastors I asked here in Nagoya said "No" or "Not yet". Nine missionaries said the number of signers at the meetings, who had united with the church, was very small, 4 said nil, and 2 that only those who had been inquirers to begin with had joined.

15 missionaries said the campaign was bringing about united action among the churches; 4 said not.

A majority thought that a greater spirit of evangelism among Christians has resulted.

16 thought that a more favorable attitude toward Christianity on the part of non-Christians is one result.

When asked what its greatest contribution to the church has been,

11 named united action, or phases of unity;

6 said the emphasis on, or possibilities of, evangelism in the movement;

2 said the Kami no Kuni Shimbun;

2 said the personality of Kagawa.

Although some named as many as three contributions, all other opinions were held singly, one asking if the movement had done any good. It is easy to criticize, but we need to think about this. Is the movement making no contribution to the church which is outstanding enough for even a bare majority of thirty representative missionaries to recognize it? An evangelistic crusade should have made a more definite impression in a year. The hope for the future of the movement lies in what was apparent at the Nara Conference in February of this year—prayer. I am told that the spirit of prayer and unity through prayer was notable

there. May that spirit increase, and the movement go forward on its knees, seeking its strength and guidance from the Spirit of God.

Missionaries do not report any great change in methods of evangelistic work, although there is a growing emphasis on newspaper evangelism and the use of Christian literature; also on farmers' institutes in country work. But the great bulk of additions to the Church still seems to come through preaching and personal evangelism. The emphasis placed on the latter is one of the most encouraging things about the Kingdom of God Movement. In some places there seems to be a real advance in this type of work by laymen. About half of the missionaries asked reported that a large proportion of additions in their fields could be traced to this source. But with this advance, the need is still for a more vital evangelism. The times demand it. A missionary of long experience, who occupies a position where he can feel the pulse of the nation far better than most of us says: "I truly believe that if the Gospel of Jesus Christ were preached in the power of the Holy Spirit and faith as in apostolic days a wonderful turning to Christ would be the order of the day. There is unrest and dissatisfaction in all hearts—most of the people do not know why. If the Christian workers would only preach in dead earnestness New Testament Christianity real conviction of the thing that causes *all* misery would sweep the multitudes into the valley of contrition and decision and they would throw themselves at the Saviour's feet begging for salvation. I am sure of that!"

There were two other questions asked and in the case of these two I have counted the answers of all 37. It should be borne in mind that a very few gave no answer, while some gave more than one answer. First: "What seems to be the greatest obstacle to the Church's growth and development?"

In the list of obstacles outside the Church,

12 named obstacles in the realm of idea and spirit, such as materialism, Marxism, the idea that all religions are essentially the same, etc.;

5 named evils in society, such as drink, immorality, industrialism;

3 official opposition, such as that due to Shintoism in the educational system;

2 mentioned other religions.

As obstacles within the Church,

13 cited faulty ideas : about the nature of Christianity, the church, syncretism, etc., and the consequent lack of a definite gospel;

9 said trust in men and programs rather than in God;

8 said lack of zeal in workers and laymen;

7 thought inconsistent lives of Christians;

3 lack of unity;

2 the fact that the social gospel is not stressed;

2 over-organization and machinery;

1 inadequate preparation of candidates for baptism.

The other question was, " What movement or condition is to you the cause for greatest hope for the growth and development of the Japanese Church ?

10 said it lies in the condition which I shall generalize as " The attitude of dependence upon God "—the presence of a sense of need of God's power, of a belief in prayer, and movements based upon prayer;

10 answered, " The spirit of evangelism ", which was pointed out as present in the Japanese leaders, the Church, the country and newspaper evangelism movements; growing interest in personal work, etc.;

8 named the growing spirit of union, 6 of these citing the Kingdom of God Movement;

2 said the earnest and increasingly effective Japanese ministry;

2 said the awakening of a social vision.

There were 6 other answers, each given by only one person, three of them having to do with conditions outside the Church. There seems to be most agreement in the view that the greatest hope lies, rather than in any movement, in the eternal truth and power of God, and in His Gospel which is in Christ; and that we need to take hold of and proclaim these in active faith and prayer to bring about the coming of His Kingdom. There is con-

siderable accord on the hope for the Church in the growing spirit of unity. To see this desire for unity, and the Japanese Church working while it looks to God—though none of these things in fullness of measure,—and giving evidence of the indwelling Power, fills us with longing to see it attain speedily "unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

Chapter X

A STUDY OF THE MISSION SITUATION.

Willis G. Hoekje.

The Missions in Japan are organizations of foreigners who represent the "older churches" of Europe and America. They have a two-fold purpose: To assist in the establishment of an indigenous Church, self-supporting, self-governing, self-propagating, and to contribute as effectively as possible to the evangelization (in the fullest sense) of the people of Japan. Since the beginning in 1859, there, have been seventy years and more of Mission history, all of which is background to the present situation. What concerns us in this paper, however, is the present status of the Mission enterprise in Japan, in its relation to the Church, which has come into being, and to the task of evangelization, which has, in some measure at least, been accomplished. Along with this, we shall try to note some principles or trends observable as operative in the more recent history of Missions in Japan. It has been impossible to make this study exhaustive; it is hoped, however, that it may prove more or less suggestive of topics worth investigating.

This discussion frankly limits itself to the Missions in Japan of the Protestant Churches. Of such, the latest issue (1930) of the Missions Year Book lists about fifty, with a total missionary body approaching 1,200 in number. These numbers have not varied very greatly for the last decade. A considerable proportion is usually on furlough in the home lands.

I. The Principle of Diversity.

The first principle observable as operative in the Mis-

sion situation in Japan is that of diversity. The Missions in Japan cannot be brought under any one category, or even a few. They differ in country of origin, denominational polity and affiliation, and in their age and history. Some are pioneer Missions, and as such connected with the pioner Churches. Others are comparatively recent. There are the large and the small Missions, the Missions with a large emphasis on education, and those which stress widespread evangelism. A few consist of women only. Withal, there is the matter of difference in location. While one should not say that definite division of territory among Missions is a striking characteristic of the Japan Mission field, yet, with all the overlapping visible so far as geography is concerned, each Mission has been able to define pretty clearly its own sphere of influence. A few Missions may seem to be nation-wide, most are sectional, or inter-sectional. So mutually accessible are the various Missions, however, that each is able, and often expected, to put its experience at the disposal of the others as specific problems arise. Diversity among the Missions thus becomes one of the fine assets of the Christian movement in Japan. Every large center is bound to become in a measure conscious of a generous heritage in Church and Mission history. While not every individual difference may rightly be called a contribution, other things being equal, there is place for cultivation, rather than hampering, of Mission diversity in Japan.

It may be noted in passing that the same principle of diversity is operative in the work of the individual missionary. No two men can work in the same way ; they need not do so in Japan. The task is sufficiently incomplete to call for men and women of initiative, next to spiritual experience, and each has a chance to find his own niche, or to develop some method hitherto untried.

The present situation of the Missions in Japan is due in a large measure to the ever-operating principle of diversity. But this does not mean that other generalizations are impossible. We shall name two more, quite as characteristic of the Missions.

II. The Principle of Delimitation.

The spheres of activity of the Missions are being limited in various directions.

There is, of course, the limitation resting upon each Mission by the presence of other Christian bodies in Japan. The whole land is not now before any Mission, or before all the Missions combined. There is a growing Christian Church, and as the Church grows, it assumes responsibility for some of the areas and spheres where the Mission formerly functioned. For example, this would seem to be especially true of the church life of the larger cities. As a general thing, the need that the Missions provide means for Christian fellowship in worship and work is less keenly felt in the larger cities than in former years. No Mission deplores this.

For the last two decades we have heard much of the neglect, evangelistically, of the rural population in Japan. It is pertinent to ask if there are evidences that the missionary has gone forward in this field as the Mission's work is accomplished in other directions. A comparison of locations of missionaries as found in the Year Books of 1921 and 1930 seems to show that so far as the very large and the moderately large cities are concerned—and it must be remembered that these contain practically all the "Mission" schools—while the number occupied has remained the same, there is a sharp drop in number of resident missionaries in the largest cities (Tokyo was not counted), and a generous drop in those of moderate size. Besides, the number of towns and small cities or country regions with resident missionaries has increased to above thirty. Hence it is evident, even though considerably more than half of these smaller places are resided in by one single woman missionary each, that there is a movement toward residence in rural places. In addition, itinerating by missionaries resident in the centers has been facilitated by better transportation, often the missionary's own motor vehicle, and use of the newspaper in widespread seed-sowing has greatly increased. It would be over-complacency, however, to suppose that this movement already represents, except in

isolated instances, a carefully planned program of undertaking a new type of Mission work, hitherto neglected.

Another of the influences operating to limit the work of the Missions is an almost universal diminution, in recent years, of the amount of support received from the home base. Almost all, if not all, of the Missions report decreasing appropriations, and to some extent decreased personnel. While examination of the figures shows no decided decrease in the total number of missionaries in the ten year period, there has been a decrease of 100 in the more recent five year period, and the number of men, chiefly those in evangelistic work, has dropped most. It may be questioned if there has been any single factor more influential in the last decade upon mission policies than just this of decreasing revenues. So we find statements like the following: "Retrenchment forced upon the Home Board has resulted in smaller grants from home and a steadily decreasing missionary force. The result has been to compel the Mission to put more responsibility on the Japanese Church and to press forward the policy of self-support, in some cases too quickly." So we note discussions of the proportion between missionaries and Japanese workers, the amount available for Mission maintenance and Mission work, the need for concentration and adjustment of resources, the reduction of programs for reinforcement, both of missionary and Japanese force. Whether the schools or the evangelistic programs conducted by the Missions have suffered more by the felt inadequacy of resources, as well as the causes operating to reduce the grants from home, are paths which this paper may not explore.

Another influence operating to delimit the sphere of Mission work has been the universal policy of seeking to develop competent Japanese leadership to complement and replace the individual missionary. Even when connected with no institution, almost no missionary works as a free lance. Even when the missionary works through or with a "helper" or helpers, he has ideals of what his helper should be. When it comes to positions of administrative control, these are being increasingly surrendered to Japanese found qualified. A Japanese superintending the

churches of a district is no longer an unusual phenomenon, and Japanese Bishops increase in number. Missionaries as pastors of local churches have long been a rarity, and the suggestion that they resume such work meets slight response. This tendency has probably not yet run its full course. Missionaries in some cases are likely, for local and personnel reasons, to retain certain administrative positions, but just at present it does not appear that there is much demand for developing others to take their places.

Alongside of this development of individual Japanese leaders is the development of Japanese share in the support and control of all forms of Mission work. We are not at this point interested so much in the manner of choice or the persons chosen as in the fact that the trend toward sharing responsibility for direction of work in committees and Boards is strong and well nigh universal. The diversity previously spoken of comes to generous expression here, even within the program of a single Mission. A Mission stressing the importance of missionary control of certain forms of evangelistic work may place its schools under governing bodies quite differently constituted. Even when the Missions themselves choose, they are increasingly placing Japanese on governing Boards. While this tendency is most notable in the field of church extension projects and schools, instances are not lacking in the field of kindergartens, women's evangelistic work, and even newspaper evangelism.

In the data that came to hand from various Missions in connection with the preparation of this paper, it was disturbing to note that, in the presence of increasing limitations upon the total traditional sphere of Mission work, there was no large testimony to the initiation of new forms of work in which the missionary might take prominent part. Almost the only form of new work at all frequently mentioned is that of newspaper evangelism. Is it not possible that the Missions are in some degree limiting themselves by lack of initiative and vision? Granted that leadership in evangelistic enterprises belongs increasingly to the Japanese church, there would seem to be wide room

for initiative in reaching the rural and industrial folk as yet largely untouched by the church.

We see delimitation is due in part to the success of the Gospel message, in part to decreased material resources, and in part to a voluntary fixing of Mission policy. Various conditions and proportions obtain in the several Missions, but the general trend is unmistakable. This diversity and delimitation operating by themselves might easily lead to opportunism. What saves the situation from a blanket accusation of this sort is the operation of a third principle.

III. The Principle of Devolution.

When we speak of the principle of devolution, we are using a word comparatively recently coined to denote a process that has existed in Mission work from the beginning. By it we mean the conscious, voluntary effort and process of transferring responsibility for activities hitherto carried on by a Mission to the organised Christian Church, indigenous, as such. It differs from a policy of delimination by sharing of work and responsibility, which may be a pragmatic movement, in that it is the felt goal of the missionary enterprise, when complete. Everything that a Mission can and does and ought to do, must sometime become the work of the indigenous Church. Everything that a missionary does, must sometime be done by someone under the auspices of the Church, directly or indirectly.

To be sure, the fact of commitment to this goal does not compel commitment to any single theory of how it is to be attained, or to any single method. It does not cancel the call and the commission of the missionary, and his duty to aim at the preaching and teaching of Christ's message to every living man. It does not necessarily mean that the sooner the missionary can drop all present, existing work, the better. But it does mean that he is consciously working and praying for the time when the Church of Christ shall be the everywhere recognised center of the Christian movement in Japan. At least, as one views the Mission situation in Japan to-day, a profound impression

is received that the principle of devolution, as above defined, is actively operative.

How far, then, has the evangelizing program of the Missions devolved upon the Churches of Japan ? Clearly and naturally, most of all in the field of Church Extension, by which we mean the development of local churches, with resident pastors. The Japanese Christian community naturally feels that here is the acid test of its self-determining existence. The word translated " independence " has in this connection won wide vogue in some communions. Indeed, the movement toward transfer of church extension responsibilities has been accelerated by the desire of the Japanese Churches to be fully self-governing. Feeling that true self-government is conditioned by self-support, and that sole Mission control sometimes nourishes passive dependence Japanese church leaders have willingly undertaken a measure of oversight of church extension programs. Pushing the churches on toward financial independence has involved some losses to wide-spread evangelism in fields less promising for rapid self-support, but if not carried to extremes or linked with prejudices the movement is a wholesome one, and as such generally welcomed by the Missions.

Sixteen Missions reported to the writer certain facts relating to the conduct of their church extension work. Among these only one stated that the major portion of its work of this kind is under sole control of a missionary committee. While no desire to change this plan is indicated, it may be noted that in 1928 nine churches approaching self-support were transferred by this mission with annual subsidies to decrease until 1934, to the Church authorities for development to full self-support. One other Mission reports a small part of its work, for reasons of convenience, still directed by a Mission committee, but the major portion is directly managed by a committee one half of whom are missionaries, and the other half Japanese nominated by either Church bodies or the employed evangelists. This represents an advance from an experiment with a Mission committee conferring with representatives of the Japanese ministers associated directly with the Mission. Another

Mission, which is, however, associated in this form of work with a Japanese Bishop, reports its fifty churches as in charge of missionaries, "superintendents nominally, assistants to pastors in fact". The Missions with relations to the Seikokwai reporting indicate that funds are not controlled by the Missions as such, but paid as subsidies to Dicocesan committees, with varying memberships of missionary and Japanese churchmen, chosen by the presiding Bishops, some of whom are Japanese.

A clear majority of Missions—some the smaller ones in membership—administers this work through joint committees composed in most cases of equal numbers of missionaries and Japanese. One case occurs of two missionaries to one Japanese. These joint committees are sometimes appointed by a joint conference, sometimes by the Mission and the Church separately. One case remains of joint administration by two committees representing Mission and Church respectively, with equal authority, a method recently discarded by another Mission in favor of a single joint committee. One large Mission administered this work through local joint committees until 1928, when the method of formal co-operation was discontinued, and all church organizations transferred to the Church, with the pledge of a gradually decreasing annual subsidy. Another Mission reports a few chapels still controlled by a committee of missionaries, but a plan to turn all such work over to the Church with a grant in aid as may be needed. Perhaps no Mission has gone farther in this direction than that representing the American Board (Congregational), which in 1921 entered upon an agreement with the Kumiai Churches in Japan providing "that the Board of Directors of the Kumiai Churches together with four representatives of the Mission assume full administrative responsibility for all evangelistic work", effective January 1st, 1922. This plan has at least given enough satisfaction to both parties to lead to its supplement in 1927 by an agreement providing for co-operation in other forms of the work of the Mission.

If it be asked what effect upon evangelism this type of devolution has had, it may be said in the first place

that it tends to remove or to release the missionary not only from administrative responsibility for organised church work, but even in varying degree from active association with such work at all. Not entirely, of course. There are still missionaries who serve as Bishops or District Superintendents of their respective Churches. There are still Missions which place members in charge of districts or of less advanced chapels within their bounds. And there are always missionaries who find a welcome, alongside of the work assigned them by the Mission, as workers in close association with the pastors of local churches.

A second effect is the tendency to concentrate in church extension on promising fields for denominational growth, even in the case of cities already provided with several churches of other denominations, to the neglect of diffusive evangelism among communities somewhat destitute of Gospel privileges. It may be pointed out, however, that this tendency has its relationships also to reduced grants by the work.

These two resultants combine to lay a larger burden upon the Missions and their missionaries for propagation of the message in fields which the Churches cannot now occupy. This no doubt has contributed to the increased use of newspapers, literature, automotive vehicles, tents, lanterns, etc., by missionaries.

So largely has the Church been occupied, both financially and in administration, with the maintenance of its churches and the encouragement of church extension, that the field of missionary activity suplementary to church extension is comparatively independent of formal Church control and participation. Only in the more highly organized forms of such work, where Japanese associates are employed by the Missions, particularly if in close contact with local churches, is there observable a trend toward such participation in control. In large measure the missionary, or at least the Mission, is independently engaged in conducting Kindergartns, Bible Women's and Sunday School work, the provision of property for aided churches, country itinerating, newspaper and reading room evangelism, distribution as well as preparation and publish-

ing of literature, automobile, tent and lantern work, factory, hospital, hostel, and social service programs. The missionary has an unlimited field in such matters as calling, conducting home meetings and Bible classes, and engaging in correspondence.

In matters of Mission organization, there is no trend observable toward complete merging in the church, but it will be seen from the above and what follows that some very close co-operation exists. In the case of individual missionaries, the general rule remains that maintenance and original appointment lie within the province of the Home Board, that location and assignment on the field are entrusted to the Mission, that furloughs are granted by the Board on Mission recommendation, and that return to the field is within the decision of the Home Board. However, in Missions with Bishops Mission action is usually advisory. There are a few Missions, too, in which the opinion of the Japanese Church is sought in some form as to the return of missionaries to the field, and several report the formal approval of their Churches to additions to Mission forces. The American Board Mission has not only placed all questions affecting missionaries in the evangelistic work under the aforementioned Board of Directors of the Kumiai Churches, but also agreed to make all its decisions in the calling, recalling, or location of missionaries after consultation with the Kumiai body. The most recent Synod of the Church of Christ in Japan (Nihon Kirisuto Kyokai) had before it proposals that the location of missionaries in evangelistic work in related Missions should become the duty of the officers of the Synod, but definite action has been postponed for more thorough discussion with the missionaries concerned.

These proposals also concerned the membership of ordained missionaries connected with such Missions, suggesting that, as was the case in pioneer days, double membership, in the home church and on the field, be permitted. In recent decades missionaries associated with this Church, a few in number, have entered upon membership in the Church but only by transfer of membership from their home Churches. Whether or not the new proposal

be a backward step, it is certain that in most of the Missions reporting, missionaries similarly situated enjoy double membership. Neither the ordained missionaries in their official capacity, nor others as individual members, are in great numbers transferring their membership to Japanese churches. In general, the desire seems to be to retain membership in the home churches, although as one Mission states, the matter is felt to be one for individual decision.

Diversity, delimitation, devolution—these three are likely to abide as long as Missions do in Japan, and increasingly the greatest of these will be devolution. Judging, however, from the attitude of the Missions toward reinforcements, it is too early to predict a rapid completion of the missionary task, the fulfillment of the undertakings which at the first called representatives of the older Churches in Occidental lands to Japan. There is a fairly harmonious chorus of voices declaring that there is no policy of retrenchment in personnel, that new missionaries are desired, both by the Missions and the Churches in Japan. In some cases approval by the Church is indicated to be within certain limits, as of maintenance of present proportion between missionaries and Japanese workers, one Mission reports difference of opinion as to the need of an increase, and several state that the call for new workers from abroad is conditioned by the principle that they should come to labor in close co-operation with the Japanese Church.

Replies to the question, "What work is there for the missionaries?" are less definite. They are asked for, to become members of the Missions, by which specific assignments are expected to be made, as a rule. There is no general practice of requesting appointments for specific pieces of work, beyond a distinction between evangelistic and educational activities. What can the individual missionary do? He can participate in the demonstration of a Christian home life amid less favorable social surroundings. He can hold constantly up to himself the importance and the effectiveness of individual work for individuals. He may contribute to the nourishment of the devotional life of the churches and the Christians with whom he comes

into contact, provided that his own life is hid with Christ in God. He can visit homes, and hospitals, and factories. If he will prepare himself to do so, and loves preaching, he can find plenty of opportunity to preach. He may have to find his own niche, his own special work, to discover his own specific contribution and method. But the field is wide.

No single form of activity participated in by individual missionaries seems to be more prominent in recent years than the work of newspaper evanglism, with local variations. A few Missions report persons sent out, or asked for, specially for work among students, in hostels and otherwise. These two fields, and those of the use of special equipment for seed-sowing evangelism in towns and country districts, and planing to conduct social service centers in needy districts, seem especially adapted to the missionary who wishes to specialize. Of course, there always remains the specialized teaching of certain subjects in the Christian schools.

No one seems to think that the missionary can hope to win any measure of leadership in molding the thought life of the people of Japan. One wonders if even the church has not given up any lively hope of being highly effective in this sphere. At any rate, if Christian men are to serve in this field, prominent Christian leaders of other lands, making comparatively brief visits, seem to be preferred to the missionary who gives his life to Japan. Yet it is to be questioned if this is the inevitable alternative. Should not the missionary determine to fit himself for even this task ?

In conclusion, the above discussion should reveal clearly that by no means everything is settled for the Missions and the missionaries in Japan. There are still, and constantly, many problems of the best possible adjustment to the total environment. With regard to these, two brief remarks. One could wish that there were larger evidence of constructive alertness to the nature and the importance of these problems. Standing between the home churches and the churches in Japan, the missionaries as a group have the opportunity of participating with both in the

framing of policies in the interest of greatest success and efficiency in the task in which all have a share. It does not appear that the Missions are taking the initiative in constructive interpretation of such a nature. Changes on the field are not specially contemplated by the Missions until enforced by finanical considerations or other outside pressure, such as competition or nationalistic phenomena. Instead of keeping one step ahead in the stream of forces at work the Missions seem too content to follow.

On the other hand, the existence of problems, and consciousness thereof, is not to be deplored. Blessed the person who suggested that a keen sense of difficulties to be met is a symptom of spiritual alertness, and that wrestling with problems is a kind of spiritual growing pains. The missionary enterprise is evermore dependent upon a living experience of the presence and power of Christ. Thank God for the problems that keep vital the sense of dependence upon Him ! They may be His way of pointing the road to larger service and greater fruitfulness.

Chapter XI

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN FOR THE YEAR 1930.

William Axling.

Since its organization in 1923, the National Christian Council has quietly sought to discover the place in the Christian Movement of the Empire where it could render the largest possible service. It has not forced itself into any field. Its policy has been to put itself at the disposal of the Christian forces and let them determine the area within which the Council should function. It has especially endeavored to give itself to such problems and tasks which would and could not be taken up by any one isolated group or even by a limited combination of groups.

Gradually the Council's legitimate field of activity has been delineated, with the result that it is today rendering a service that is not only unique but far-reaching.

In this review of the work done by the Council during the year 1930 the writer can only outline the things that are most outstanding. Hidden in the background and filling in the picture is a great body of detail work.

The Kingdom of God Campaign.

This movement, although not directly under the auspices of the Council, is very closely related to it. Organizationally it was the Council which brought this movement to the birth as an all-Japan, all-Christian movement. The idea of such a campaign was born in the brain and heart of Toyohiko Kagawa, and his personality is still a dynamic, creative force in the movement, but through the Council's cooperative and promotional work it has been made nation-

wide in its scope and is endeavoring to mobilize the entire Christian community in a great all-inclusive evangelistic drive.

This evangelistic crusade is moving forward on eighty-five different fronts. Regional Committees have been organized in eighty-five cities and centres. These District and Local Committees are autonomous and have the full responsibility for inaugurating campaigns, choosing speakers and determining the character of the special efforts in their respective areas.

During the year campaigns were put on in 248 cities and towns, 1,278 meetings were held, attended by 262,344 people and 13,837 signed cards as inquirers. However, these statistics are not complete because it has been impossible to get reports from all of the places where meetings have been held. This means that practically one half of the churches of the Empire cooperated in this movement during the year.

During the coming year an effort will be made to mobilize the laity for the movement. Mass Training Conferences for laymen and laywomen will be held in different parts of the Empire. A series of local Training Institutes will also be held in the various provinces. In order to extend the crusade into the far-flung unreached rural area short term Peasant Gospel Schools will be held for the purpose of training picked young people for Christian leadership in their own villages.

In the cities and towns touched last year special meetings will be held for those who have signed cards as inquirers and for special groups and classes, educators, business men, students, factory workers and labourers. Men from abroad, with unique gifts and a passion for evangelism will be brought to Japan to participate in the Campaign. Invitations have already been extended to Bishop Nicholia, of Serbia, and Dr. E. Stanley Jones, of India.

A Survey in the Field of Christian Education.

At the Williamstown Meeting of the International Missionary Council, held in 1929, the matter of sending an

Educational Commission to Japan for the purpose of making an intensive as well as a comprehensive study of the whole question of Christian education in this land was carefully considered. The Christian Council immediately became the medium through which this project was brought to the attention of those concerned in Japan. As a result of these negotiations an earnest request was sent to the International Missionary Council from the Council's Commission on Education, endorsed by the National Christian Educational Association as well as by the Annual Meeting of the Council, asking that such a Commission be sent to Japan as early as possible.

In preparation for the coming of this Commission the Educational Commission of the Council and the Executive Committee of the National Christian Educational Association have been constituted a Joint Committee to make a preliminary survey, assemble important data and set in motion the necessary machinery.

The personnel of the Commission will be made up of four members from North America, one from Great Britain and four from Japan. The following well-known Japanese educators have been chosen to serve on the Commission :— Dr. G. Daikubara, President of Doshisha University ; Dr. T. Sugiura, President of St. Paul's University: Dr. K. Ibuka, President Emeritus of Meiji Gakuin, and Dr. T. Yasui, President of the Tokyo Woman's Christian College. The members from abroad will reach Japan early in October, 1931.

The survey will cover the following matters :—

(a) How the higher educational institutions may hold their place of respect and influence amid the great progress of government as well as of private non-Christian education.

(b) How these institutions may be made more effective religiously, and in the training of Christian leaders.

(c) The types of education being offered and needed.

(d) How the Christian higher educational institutions may be placed upon a more stable financial basis.

(e) The possibility of a fuller co-ordination and unification of the whole Christian higher educational work.

(f) The advisability of making more adequate provision for the furtherance of the Christian movement through theological research, the study of the social implications of Christianity and the training of leaders, both in evangelistic and educational work, and the production of literature.

(g) Other related matters that may come up in the course of the survey.

This survey will be centered around the following institutions:

1. Theological seminaries.
2. Middle schools and all higher institutions of learning for men.
3. Women's and Girls' colleges and middle schools.
4. The study of the whole question of religious information, nurture and care of students in governmental and private institutions.

A Rural Survey.

The Jerusalem Conference called the attention of the Christian forces throughout the world to the fact that in every nation the tillers of the soil are a neglected class and challenged them to extend the evangelistic frontiers out into this untouched area. Japan is no exception. Her 30,000,000 farming folk are still outside the reach of the church's evangelistic program. Her 12,000 villages are yet untouched by the Gospel message.

Convinced that the time is ripe for a great forward move into this virgin field the Council asked the International Missionary Council to include Japan in the itinerary of Dr. K. L. Butterfield, who since the Jerusalem Conference has been directing rural surveys in Africa, India, China and the Philippines.

Dr. Butterfield will arrive in Japan April 20th and will give his time until July 31st in studying village life and rural conditions outlining rural programs and in holding conferences with Japanese leaders and with Japanese Christian workers and missionaries who are most closely related to the rural field.

In preparation for his coming the Social Welfare Com-

mission of the Council has, during the year, been engaged in a preliminary survey. Through a study of various phases of village life and of the progress of Christian work already launched in the rural districts it has done considerable spade work in preparing the way for Dr. Butterfield's more intensive, constructive survey. It is ardently hoped that this rural survey will pave the way for a far-reaching, aggressive program to Christianize Japan's rural life.

The Problems of State Shinto.

Every Japanese is supposed to be a Shintoist. At stated times they are expected to visit the local Shinto Shrines and make obeisance before the spirit there enshrined. Moreover in order to inculcate reverence for the past and patriotism for the future all of the pupils in the primary and secondary schools are, on certain days, taken in a body by the school authorities to some nearby Shinto Shrine in order to pay homage to the spirit which that particular shrine honors.

There has been an endless discussion as to whether this bowing symbolizes worship or is simply a gesture of respect for some departed benefactor of the State. The fact that the priests of these shines offer up prayers for the people, perform wedding ceremonies, hold funeral services, sell religious charms and function as religious leaders complicates the situation. The whole atmosphere of the ceremonies at these shrines is religious and to the masses they bear a religious significance. To many a sensitive Christian conscience this whole question creates a very perplexing situation. Many feel that the coersion involved infringes on the religious freedom guaranteed by the constitution.

A year ago the Council appointed a strong Special Committee to make a careful study of this question in all its bearings. This committee, after studying the problem both historically and as it works out in the life of the Japanese people today, drew up the following statement :—

" For many years we have deplored the fact that there has been no solution regarding the traditional difference

of opinion and the confusion which has existed as regards the relation between State Shinto and religion.

"While it is true that since the middle of the Meiji era the traditional policy of the Government in its administrative treatment of State Shinto has been to put it outside of the religious sphere, still, to treat Shinto Shrines, which from of old have been religious, as non-religious has been unreasonable. The shrines of State Shinto are actually engaged in religious functions. This has given rise to much confusion.

"Furthermore, recently the Government in its effort to foster religious faith has promoted worship at the shrines of State Shinto and even made it compulsory. This is clearly contrary to the policy that State Shinto is non-religious. Moreover, the question has often been raised as to whether at times it had not interfered with the freedom of religious belief granted by the Constitution of the Empire.

"In the interests of the people's thought life, this is a problem of such gravity that it can no longer be overlooked. The fact that at this time "A Commission to Investigate the System of State Shinto" has been set up, offers a good opportunity to establish a fundamental policy. We also feel it our duty to express our ever-cherished hopes regarding this problem.

1. "We desire that at this time a fundamental survey and study be made regarding State Shinto that will definitely determine the question as to whether it is religious or non-religious. It must not be left ambiguous as a super-religion or through the use of any other terminology.

2. "If State Shinto is placed outside the religious sphere the meaning and object of reverence should be made clear and the confusion which exists between it and Religious Shinto should be cleared up. Moreover, religious rituals, intercessions, prayers, the distribution of charms and emblems, the offering up of offerings, the conducting of funerals and all religious functions should entirely cease.

3. "If State Shinto is placed within the religious realm its religious functions should not be made compulsory on the people under any name or for any reason whatever.

4. "In such movements as 'The Right Conduct of the Thought Life' and 'The Uplift Movement' care should be taken to protect the people's freedom of conscience and avoid such problems as those created by compulsory worship at the state shinto shrines and of god-shelves on the part of school children.

5. "Let the glory of the provision made in the Imperial Constitution for the freedom of religious belief be increasingly made manifest and make this the keynote in the solution of this problem".

This pronouncement, underwritten by fifty-five Christian bodies, was presented by the Council to the Chairman of the Government's "Special Commission on the System of Shinto Shrines". Copies were also prepared and sent to each individual member of that Commission. Following its presentation to the Government's Commission it was also given to the public through the press.

International Contacts.

The Council works in most intimate relations with the International Missionary Council. Recently the Bureau of Industrial and Social Survey which that organization has established at Geneva requested our Council to indicate what problems here are hindering the establishing of healthy Christian churches and the building of Christian communities and to suggest how this Bureau could cooperate with the Japan Council in solving such problems. The Council's Social Welfare Commission, after carefully considering the matter, submitted the following five problems and asked for the Bureau's cooperation in a study looking forward to their solution.

1. The rural field, its problems and its occupation by the Christian forces. For instance, under this problem are such definite matters as the tenant problem,—the situation which confronts the small land holders of whom 10,000 are going on the rocks every year,—the drift of the young people to the cities,—the absolute lack of leadership for the young people in the rural areas. Up until now, the Buddhist Priest has been the recognized leader and author-

ity in every village. To him young and old have turned for advice and guidance. Because most of the temples own land and are therefore classed as Land Owners, the temple and the priest have been alienated from the young people and their leadership repudiated. This leaves the young people adrift.

2. The situation which confronts the young people of the Empire at the present time. Only twenty percent of the graduates from schools get positions. The youth, therefore, see no future with the conditions as they now obtain. Russia's proximity and propaganda seems to offer them some hope, with the result that they are turning in great numbers to Communism as a possible way out.

3. The fact that the church in Japan is made up almost entirely of the salaried class makes the capitalists, on the one hand, and the labourers on the other hand feel that the church is a thing apart ; that it does not understand them nor their problems and, therefore, naturally has no solution to offer. Moreover, on the part of the church, because of the fact that its constituency is not found in either of the groups mentioned above, it does actually lack an understanding of the need of these two classes and finds it very difficult to fit into the situation and help them find solutions for the problems which they face.

In the case of both the young people mentioned above and the two groups mentioned here, the gospel with an individual appeal gets no hearing. The Communists are creating a class consciousness ; the students, capitalists and labourers are all thinking in terms of class, not in terms of the individual. The church, however, is trying to avoid thinking in terms of class and class-conflict and so is ill prepared to meet the situation.

4. There are 5,000,000 free labourers in the Empire and millions of working people of various trades and activities who are as yet entirely outside the church's influence and its field of activity.

5. What influences have the indigenous faiths exerted in the past and what are they exerting today and what contribution are they making toward finding a solution

for the social and industrial problems that face the nation ? In other words, to what extent does the responsibility for finding a solution for these problems rest upon Christianity and the Christian church ? "

When it was announced that the Christian Laymen of America were sending a Fact Finding Commission to Japan to study the work of Christian missions in this land, the Council prepared the way for its coming by calling together groups of Japanese Christian leaders and missionaries in different parts of the Empire and laying before them the purpose and program of this Commission. Also after its arrival in Japan the Council introduced it to the Christian constituency here and helped it to initiate its work.

When Dr. A. L. Warnshuis, Secretary of the International Missionary Council, visited Japan last Fall the Council arranged a nation-wide itinerary for him, opened the way for him to meet individuals and called together groups with whom he needed to consult in order to get a comprehensive understanding of the status of Christian work in this Empire at the present time.

The Council cultivates the closest possible relations with its sister Council in China. For some years it has been the custom for the two bodies to exchange fraternal messengers at their Annual Meetings. In every way they seek to bring about a better understanding and cooperative relations between the Christian forces of the two nations.

A Christian Headquarters Building.

The long pending project of a Christian Headquarters Building is about to be realized. For the present it will house the headquarters of the Japan National Sunday School Association and the National Christian Council. It is hoped, however, that eventually a second unit will be added which will bring together a large number of Christian organizations under one roof.

The Council has voted to accept the proposal of the National Sunday School Association that the Council become a cooperating unit in the building which it is now

erecting; that the Council become owner of half of the fourth floor and provide ¥20,000 toward the expenses of construction; of this amount, ¥6,000 to be paid in in cash and the Association to negotiate a loan for the Council for the remaining ¥15,000; that at some future time the two organizations put on a united drive for funds to cancel the indebtedness incurred in this building enterprise and that the name of the building be changed from "Sunday School Building" to "Christian Headquarters Building".

Chapter XII

NEWSPAPER AND CORRESPONDENCE EVANGELISM

Clarence E. Norman

The extent to which the Movement for Newspaper and Correspondence Evangelism has developed is reflected in the Fifth Annual Convention of the Japan Christian News Agency, held in Omi-Hachiman in October. There were present 43 persons from 22 places, ranging from Akita in the extreme North to Kagoshima in the extreme South, on the three islands of Honshu, Shikoku and Kyushu. There were 16 "New Life Halls" (Shinsei Kwan) and the Central Office of the Agency represented by 30 delegates. The other 13 were persons interested in this type of evangelism, though not connected with member-offices of the Agency. Among them were Secretary Ebizawa of the National Christian Council and representatives of the *Yomiuri* and *Osaka Mainichi* newspapers. Under the chairmanship of Hon. H. Nagao, M. P., three full days were devoted to talks, discussions and conversations about all phases of the work.

There are 20 New Life Halls that are member-offices of the Agency. Two are in Tokyo, 7 north and 7 south of Tokyo on Honshu, and 1 in Shikoku, 2 in Kyushu and 1 in Seoul, Korea. In addition, there are a few individuals who are associate members. The Agency maintains an office in the Seikokwai New Life Hall (Tokyo) and from April a full time clerk had been employed. The Executive Committee is composed of Hon. H. Nagao, M. P., Chairman, Rev. M. S. Murao, Secretary, Rev. W. H. Murray Walton, Treasurer, and three others.

The Central Office in Tokyo acts as a collecting and distributing agency of the publications of the various offices

and of the names of inquirers that result from a notice on "Mentholatum" directions (due to the kindness of the Omi Mission) and from notices in the *Kingdam of God Newspaper*. It prepares and distributes weekly to the offices and others 52 copies of Christian articles for newspaper publication. It negotiates in Tokyo with the agencies of district newspapers for reasonable advertising contracts, whereby the advertisements are inserted in the name of the Agency, and the resulting inquiries are forwarded to the proper offices. (In one case a reduction from 70 sen to 10 sen per line was effected.)

The Agency became a member of the National Christian Council at the October meeting of the Council. It has secured the good will of the Railroad Young Men's Association, whereby a Christian article is published every month in their organ and also an advertisement for inquirers. Negotiations with the Central Committee of the Kingdom of God Movement have resulted in a recognition on the part of the Central Committee of the necessity for closer co-operation with the Agency and an appropriation of ¥500 for that purpose.

The limits of the possibilities of this work are bounded only by the ends of the Empire. The past ten years have seen the birth of all the 20 Agency offices, except the original one established in 1912 by Dr. A. Pieters (Eisei Kwan at Oita.) Dr. Pieters' ideal of an office in each Prefecture seems well on the way to realization.

Chapter XIII

THE KINGDOM OF GOD MOVEMENT—AN APPRAISAL.

W. H. Murray Walton.

Note.—The purpose of this article is not to give a report of the Kingdom of God Movement; such will be found elsewhere. It is rather to give an appraisal of the position today in the light of the circumstances which gave it birth. If in places it appears to be critical, it is not in any way because of a lack of sympathy; on the contrary the writer is convinced that the Movement is of God. It is rather because he believes that at the present stage a facing of facts is of more value than a flight of fancy. The first essential for intercession is a sense of need; the greatest need of the Kingdom of God Movement at the present time is intercession.

The Kingdom of God Movement owes its beginning to the spiritual vision of one man, Toyohiko Kagawa; but it is a vision which has its feet planted firmly on the ground, even though its head may be in the heavenlies. There are two essential traits in Kagawa's character, a constraining sense of the love of God and a ruthless knowledge of the need of humanity. It was the uniting of these two which gave birth to the idea of the Million Souls Campaign, out of which the Kingdom of God Movement has grown. It may be well therefore for us in the first place to see something of the spiritual need of Japan which has made such a campaign imperative.

When Japan embarked on a programme of nation-wide education, she decided that it should be on an ethical but non-religious basis. There is no need to elaborate the reasons for this step, as they are a matter of history. As

her commerce and influence grew the tendency was to regard them as in part the fruits of this system, with the result that up to a decade or so ago religion was officially more than ever at a discount. But increase of scope meant increase of responsibility, and when as a result, especially of post-war conditions, the moral factor proved unequal to the strain imposed upon it, the authorities began to awake from their state of complacency. The very folk who had been boasting of the achievements of a non-religious system were compelled to make a *volte face* change and admit that religion was useful after all and deserved every encouragement. Secular education had produced knowledge and wealth, but it had failed in its main task, the making of character.

What served to expedite the slow-moving authorities still more was the growth of Marxian thought. The war had created an artificial state of affairs, which led to an inevitable crash, but not before Labour had had its first taste of power. The shameless flaunting of wealth by the few, the increasing poverty of the many, the moral ineptitude of those in power, and the growth of radical thought and action abroad resulted in dissatisfaction not only with economic conditions but with the very structure of society itself. The repressive policy with which this urge was met only aggravated the situation and in consequence Marxian thought spread like wild-fire among labourer and student alike. God and Buddha were regarded as past numbers; had they not indeed been partly responsible for capitalist society ? Man must work out his salvation for himself; Religion, as the Russian comrade said, was opium indeed.

The Church was not without blame for this new attitude. The emphasis on self-support had led to a partiality towards those who could contribute. Despite brilliant individual exceptions, very little effort was made by organized Christianity to meet its obligations to society. Such work as was being done was largely of the nature of relief, but no voice was raised against the system which rendered such relief necessary. And in the meantime the Church placidly grew at the rate of .01% per annum relative to the

increase of population, while Christian writers comforted themselves with the fact that Christianity exercised an influence out of all proportion to its numbers. It could hardly be otherwise. It is true that united evangelistic efforts followed one another in bewildering succession, but they were more of extraneous growth than spontaneous compulsion. Thousands heard, but few responded. Small wonder that Christianity was quietly put aside.

During these years an unknown student had been at work in the slums of Kobe. A vision of his Lord had sent him there; a first-hand study of the problems of poverty was giving him a new conception of the Christian Message. It was the realization of the truth which Canon Streeter has summarized in the words, "Corporate regeneration has no meaning without individual regeneration; though....individual salvation cannot be complete until corporate regeneration is accomplished."

In 1928 Kagawa launched the Million Souls Campaign. "Christians at present are too small a force to make their opinion effective. We must strive to get one million Christians in Japan. Then, and not till then, can we hope to have Christian principles and solutions applied to the political, social and religious life of the Japanese nation." The visit of Dr. Mott to Japan following the Jerusalem Conference led to the sublimation of this idea in the Kingdom of God Movement. At New Year 1930 a start was made.

With such a background it is inevitable that the present movement should differ from any others before it.

To begin with, while the supreme aim of the campaign is the winning of souls, yet an emphasis is being laid on the claims of Christ over society such as not been heard before. As the opening manifesto says, "The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese a Christlike Japan must be brought to the birth." It must not be supposed that this widening of the appeal has met with an instantaneous response and that the demands of the Christ are now being applied fearlessly to industry and capital and the like.

On the contrary in most centres the message seems to be following well-worn lines, and even where its social aspect is stressed it is generally on such obvious things as purity and temperance. But at the same time there is an undoubted quickening of interest among the clergy, which, given time, will bear fruit. The Conference held in October 1930 just before the Annual Meeting of the National Christian Council, and attended by some 200 workers, is striking evidence of this. At that gathering speeches were made on the application of Christian principles to society of a more radical character than would have been possible ten years ago. Few who were there will forget the confession of faith of Mr. Isō Abe, the Leader of the Parliamentary Labour Party of Japan. (See Mr. Abe's address, p 241) The Church is slowly awaking to the truth of Stanley Jones' dictum, "The Gospel does lean towards the radical for it involves change."

Another feature, a lesson learnt from the Marxians, is the new emphasis on cheap literature. Both Bible Societies have come out with special editions of ten-sen Testaments. The Kingdom of God Newspaper has within the course of a year built up what is for Japan the unprecedented circulation of 31,000 a week, and the number of individual subscribers is steadily growing. Cheap evangelistic books of 200 pages or so by Kagawa and other writers are being sold by the tens of thousand. Though on account of the shortage of funds the Japan Christian News Agency is not yet playing its full part in the campaign, yet plans have been worked out and can be put into effect as soon as the signal is given. In the meantime the secular press is carrying more Christian material than ever before in its history. All this propaganda is of value in getting the Christian message before the nation, the more so because the method of appeal is more closely linked on to the actual situation than previous efforts.

The Central Committee of the Movement has been careful to avoid the mistakes of its predecessors and instead of a policy of control by Headquarters has devolved its powers to district committees all over the Empire. This has undoubtedly led to a smoother running of the campaign

as such, and has also served to deepen the sense of responsibility and of partnership on the part of the local authorities. The weakness of the system is that is depends entirely on the personnel of the men on the spot in each locality, but this can hardly be avoided. At the same time the Central Committee has sought to give a definite lead to the whole campaign by the promotion of special conventions, training schools, and the like. The two conventions for Christians in east and west Japan this New Year were conspicuously successful so far as the spirit was concerned, though the numbers in Tokyo did not come up to expectations. The two conferences for workers in Tokyo in 1929 and at Gotemba in 1930 were also of real value in giving the country delegates a chance of saying what they wanted. There was certainly no lack of advice ! A Training School for Rural Workers is now being arranged, which represents the first serious attempt, apart from the work of individuals, to tackle the great neglected problem of Japan, the evangelization of the country areas. Reference has already been made to the conferences on social problems. It is admittedly possible to exaggerate the fruitfulness of these various gatherings; at the present stage it is more important to recognize their significance.

When we turn from the activities of the Kingdom of God Movement to the response to date, it may be said at once that so far as the Church is concerned there is much to encourage, so far as the non-Christian masses are concerned there is little to congratulate.

The figures for the past year shew that some 260,000 people attended the meetings. At first glance this seems very satisfactory, but a more careful analysis of the figures is less reassuring. Of the above figures, about 35% may be written off at once as representing individuals who attended more than once. Of the remaining 160,000 odd, it is safe to say that at least one quarter were Christians, which means that as a result of a nation-wide campaign over twelve months in which the majority of the churches took part, only 125,000 non-Christians were reached or in other words .2% of the non-Christian population of Japan proper. Figures for decisions are now wisely no

longer announced, but it must be recognized that despite every effort to make clear the significance of the step, to most of such folk it represents more a change of attitude than any definite decision to follow Christ. It is easy to belittle these figures; it is still more easy to exaggerate them. They must be accepted for what they are.

Again, it is doubtful whether as yet the campaign has had any effective influence outside the area already touched by the churches. It is true that Kagawa can pack halls wherever he goes, or Murao can find a responsive audience in government middle schools; it is true that there is no need nor attempt to disguise the Christian message on such occasions; but their words need time to sink in, and where the follow-up work is inadequate, fruit may not be seen for many days. Indeed one of Kagawa's greatest missions is to create attitudes and so pave the way for a more decisive step later. This spade-work is of real value, but its slow necessity serves as a test of the spiritual persistence of the Church.

No easy hopes or ties
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.

"The kingdom of God cometh not with observation; neither shall they say, Lo here! or there! for lo, the Kingdom of God is within you."

Another fact that the report for the first year reveals is that so far the campaign has been confined to the occupied cities and towns; it has not yet 'launched out into the deep'. This however is an accident of policy. Plans are now being developed for extending the message to the country areas, not so much by spasmodic and isolated meetings here and there, which may win individuals but leave the larger problem untouched, but by the system of Rural Gospel Schools which result in better and more intensive work.

When, however, we turn to the effect of the campaign on the churches, there is very real cause for encouragement. The churches are more united in this effort than in any one we remember; with the exception of a few bodies, whose

outlook is essentially exclusive, practically the whole church has come in. There is a joy and a fellowship in evangelism which is infectious. This is all the more striking when it is remembered that some of the larger churches were feeling that too much had been made of cooperative evangelism to the exclusion of their own denominational responsibilities. Indeed several churches have evangelistic campaigns of their own running parallel with the Kingdom of God Movement. The latter is used to prepare the ground for the former.

This spontaneous 'fellowship in the Gospel' can have only one result, a deepening of the spiritual life of the whole Church. It is in this direction perhaps that the greatest reasons for hope lie. Remembering the words of the old Scotch divine, "The kingdom is not something which humanity produces by its own efforts, but something which comes from above", when the Church is in a fit state spiritually to receive the influx of the Spirit of God, when intellectually and socally it is prepared to fulfil His demands, when through it all there is the constraining spirit of prayer, then indeed there may "be some standing here, which shall not taste of death, till they have seen the kingdom of God come with power."

Chapter XIV

THE UNION MOVEMENT IN JAPAN.

Michio Kozaki.

The beginning of the union movement in Japan dates back to September 1872 (the 5th of Meiji) when a general meeting of the missionaries then stationed in Japan met in Yokohama and passed a resolution to the effect that no denominations should be introduced into Japan but that there should be only one Japanese Church.

At that time no Japanese leader thought of creating a denomination. The first church ever organized in Japan was in 1872 in Yokohama, and it was called the Japan Christian Church (Nihon Kirisuto Kyokai). The next one was in Tokyo in 1873 followed by one in Kobe organized in 1874. The same year saw the first general assembly of the Nihon Kirisuto Kyokai in Yokohama. At that meeting the general idea was to have only one church in Japan and it was clearly stated in the second article of the church regulations which were passed and approved by the assembly. It reads: "Our church does not belong to any denomination but is built in the name of the Lord Jesus Christ. Therefore all members of our church must recognize all Christians all over the world, who accept the Bible as the standard of life and try to live by it, as members of one family, because they are all servants of Christ and are our brothers and sisters." Following this assembly they tried to unite with the then existing churches in Tokyo and the Kwansai, and to create one church, but their effort failed because the churches of Kwansai did not accept the church regulations.

The second stage of the union movement was the union of various denominations of similar origin. The year 1876 saw the union of the Presbyterian Church of the U. S. A,

the Reformed Church in America, and the Scotland United Presbyterian Church. This was called the Itchi Kyokai (United Church). Later the Reformed Church in the United States, the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. joined with them and created the present Nihon Kirisuto Kyokai. In 1907 three Methodist Churches, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Canadian Methodist Church were united and became the present Nihon Methodist Church. In 1887 the C. M. S. the S. P. G. and the Protestant Episcopal Church in America were united and became the present Nihon Seikokai. The Canadian Episcopal Church followed and joined with the Nihon Seikokai. Thus three large denominations were created uniting various foreign missionary organizations.

During this period, in 1883, there was a large gathering of Christians of all denominations in Tsukiji, Tokyo. At this meeting the spirit of union became so strong that the leaders of the two largest denominations at that time, namely the Nihon Itchi Kyokai and the Nihon Kumiai Kyokai, began definitely to prepare for union. For a while it seemed as if the union of the two would be consummated, but the Kumiai Church refused to consider the union at the General Council held at Kyoto April 1890, and the project failed. To-day this incident is considered unfortunate not only among the Nihon Kirisuto Kyokai people but among the Kumiai people because many of their leaders were in hearty sympathy with the union and did everything to make it succeed.

After this period little progress was made in union. All the churches were occupied with their own work and gave no consideration to this most important matter. But in April 1930 the union of the Kumiai Church and the Christian Church was completed following upon the union of these churches in the U. S. A.

The above is a very brief history of the union movement in Japan. As a whole the churches of Japan now seem to be awake to the importance of this problem and most of the churches have appointed committees to study and investigate the question.

In 1925, when the United Church of Canada was organized, the annual meeting of the Federation of Christian Missions, passed a resolution asking the National Christian Council to undertake the promotion of union. Accordingly, the same year, the N. C. C. appointed a committee to promote union. The committee did not act until all the denominations had appointed committees on union. On October 23, 1928, however, the time when the committee would be called together arrived and the first informal meeting on union was called. At this meeting it was decided to appoint a special committee of 22 persons, including ten different denominations, to report a definite plan for the basis of union.

This committee in turn appointed a sub-committee of five to draw up a plan for the name, the creed, and the church polity of the proposed united church. After thirteen meetings and much time and effort on the part of five men (the Rev. R. Nakajima of the Baptist Church, Rev. K. Ishikawa of Kirisuto Kyokai, the Rev. S. Yoshioka of the Japan Methodist Church, the Rev. T. Miyoshi of the Nihon Kirisuto Kyokai and the Rev. M. Kozaki of the Kumiai Kyokai) a "basis of union" was finally reported to the general committee on June 11,1929. The whole committee agreed upon the proposed "Basis of Union" with some slight amendments.

This Basis of Union was rather widely circulated among the churches of Japan under the auspices of the Society for the Promotion of Christian Union.

On Feburary, 6, 1930 the members of the whole committee met again informally to consider the Basis from the standpoint of the Episcopal Church. As a result of this conference several amendments were made and reported to the general meeting but it became clear that all the denominations except the Episcopalian would rather accept the former basis. Therefore it was decided to report both the original basis and the amended one signifying the differences by parentheses.

This is about the situation as it stands now; we are hoping for some one to break down the dead-lock. There are several ways to make more progress but the situation

is too delicate for one to suggest anything at this point. Therefore I conclude this article with some note on the situation in my own denomination. Last year (1930) at the annual meeting the Kumiai Church passed a resolution on union in which they expressed the desire for union. In accordance with this resolution, the Directors of the Kumiai Church reorganized the Committee on Union which now includes ten men. They are now diligently studying the different denominations and are working hard to prepare for union. Several other denominations are working along very much the same lines. Our hope is that these investigations and study will be concluded soon and that some definite, courageous step will be taken by some one.

The Basis of Union of the Japanese Christian Denominations.

(Drafted by the Committee on Union June 1929)

Three Main Points :

1. Name.
   This Church shall be called the Japan United Christian Church (Kyokai)
2. Creed.
   We believe in the Creator of Heaven and Earth the Almighty Father, God.
   We believe in His Only Son, Our Lord Jesus Christ.
   We believe in the Holy Ghost.
   We believe in the Holy Catholic Church, the Forgiveness of Sin, and the Life Everlasting.
3. Church Government.
   The Church shall in principle be self-governing ; the governing function shall be executed by constitutional representatives.

Amended Proposal to the Above Basis of Union.

(Drafted September 1930 by the Committee on Union including informal representatives of the Nihon Seikokai)

Five Main Points :

1. Name :

   This Church shall be called the Japan Christian (Church) (Kokai)

2. Creed :

   (We fix the following outline of our faith based upon the Apostles' Creed and the Nicean handed down by the Church (Kokai).

   We believe in the Creator of Heaven and the Almighty Father, God.

   We believe in His Son, Our Lord Jesus Christ.

   We believe in the Holy Ghost.

   We believe in the Holy Catholic Church, the Forgiveness of Sin and the Life Everlasting.

3. The Bible.

   We hold the Bible necessary for Salvation and to be the Fundamental Standard of a life of Faith.

4. The Sacraments.

   We recognize two sacraments viz,—that of Baptism and of the Holy Supper founded by Christ.

5. Church Polity.

   We seek to accomplish the purpose for which the Church exists by promoting self-government in each local Church on a basis of constitutional government (establishing an historical administrator based on constitutional government)

The above is a translation of the two bases of union. As I have already mentioned in another place, the words within the parentheses were not agreed upon unanimously, but the rest was accepted by the whole committee.

Chapter XV

NON-CHURCH CHRISTIAN WORK IN JAPAN

F. W. Heckleman.

The survey was difficut because no study had been made of non-Church, extra-denominational, Christian Movements in Japan. The results are not very satisfactory but the following may make a better survey possible next year.

Tokyo—Naturally we think, first of all, of the work of Uchimura Kanzo, which was, up to his death, unique for Bible Study, personal experience, and the publishing of a Bible Study Magazine. This work is now at a stand still, and may end for want of a leader ; but it is not possible now to state what its future will be.

Dr. H. B. Benninghoff reports a carefully organized Waseda University Christian Center. It carries on work through a dormitory, evening classes, athletics, music, a Sunday School, a Church, English Seminar work, and in other directions. This work seems to be both interdenominational and undenominational.

Miss Tapson's Garden Home, at Egota, Nakatamachi, Tokyo-fuka, ministers to young women threatened with T. B. This is a very beautiful work because in addition to being a work of mercy it is charged through and through with a beautiful Christian Spirit.

Dr. Caroline Macdonald's work for discharged prisoners is well known.

There is an independent Church in Nakano, Tokyo, started by Rev. Hachiro Shirato, who broke away from the Methodists.

The Kobokan in Tokyo, is well known and is usually specially reported.

Kobe—1. The Airinkan, a Christian home for ex-con-

victs, founded and carried on by Mr. Asashiro Muramatsu, a Kumiai man, but whose institution is not denominational. It is thoroughly Christian, but is subsidized by the Government, and he himself has received a life-long pension.

2. The Fujin Dojokai, or Woman's Welfare Association, founded and conducted by Mrs. Nobu Jo, formerly a Methodist Bible-woman, and still a Methodist herself ; but her work transcends all demoninational lines.

3. The Kobe Orphanage, founded by a Kumiai Christian, Mr. Yano, some forty years ago, and still having some Kumiai connections, but being contributed to by outsiders as well as the Government.

4. The Kareijuku, a boarding-house for self-supporting young women, conducted by the Fujin Kyofukai of Kobe, which also makes it an informal consulting place for women who need advice.

5. The Kummmoin, a blind-school, started by a blind Christian, Mr. Sakonnojo, and now under the principalship of another Christian, Mr. Imaseki, although the school itself has now been taken over by the Prefectural authorities.

6. The Jijogakuen, a Christian boarding-home for self-supporting students, who sell milk, or newspapers, or do other forms of work to put themselves through school. Mr. and Mrs. Tsuchihashi, conduct this enterprise.

7. The Yesudan, Mr. Toyohiko Kagawa's settlement in the slums of Shinkawa.

8. The Kyureitai, a group that split off from the Salvation Army in Kobe, and conducts a similar type of work ; lodgings for the unemployed, and a school for difficult children combined with training in gardening and other practical forms of work.

9. There is a Kobe branch of the Mission to Lepers which Christians have been active in organizing (1930), but I do not think it is conducting any institution of its own.

10. The Mikage Joshi Gakuen, a private Christian Girl's School in the suburbs of Kobe, founded and carried on by Mrs. Itsue Izuno, principally for girls in those uncertain

years between graduation from high school and marriage. Mrs. Izuno is a Kumiai person, but the work has no denominational connection as such.

11. The Old People's Home, a Christian enterprise associated in earlier years with the Methodist Christians, but now a non-denominaional Christian charity.

12. The Muko no Sato, a work for delinquent girls, carried on by Mrs. Shin Kawamura, its founder, at Nishinada.

The Japan Evangelistic Band—headquarters at 106 Umenoto Cho, Hirano, Kobe—Director Mr. James Cuthbertson.

Nara Ken—The Penecostals at Ikoma, Nara Ken, where Mr. Coote and associates have a Bible School.

The Japan Apostolic Mission is a band of faith missionaries, (at present four families, and two single ladies), without any guaranteed support, working in the Nara prefecture. Methods of work are chiefly by tent meetings ranging from March to November. Thousands of tracts are distributed and special evangelistic papers printed in their printing department. The only educational work done is the training of Japanese to become Christian workers, in the Ikoma Seisho Gakuin, with an enrollment of 10 students. The School is self-supporting by means of a Chicken Farm and a Printing Department. Weekly evangelistic meetings are held for the poor in Imamiya district in Osaka. Here 300 of the poorest are gathered by the police, shelter being given them free.

The Mino Mission at Ogaki, Miss Sadie Weidner, Director. Their efforts are mainly evangelistic ; the first pressing country evangelization more effectively in Hyogo, and Kyoto prefectures.

Miss Riddell's Leper Home in Kumamoto needs not be described in this report.

Otaru—One City Y. M. C. A. It represents the federated young peoples (male) groups of the various churches.

One Otaru Higher Commercial School Y. M. C. A. It represents the organization of the Christian students and teachers. For a time it had a hostel.

One Bible Study Class, carried on by Professor Itoigawa

of the Otaru Higher Commercial School. It has had a marked influence on a few students turning them from a normal church life towards an over-emphasis on a strained interpretation of an extreme Pauline position.

Kibo Kwan. A member of the Nihon Kirisuto Kyokai seceded and built a two story Sunday School and worship building, to which he has invited the pastor of the Sapporo Independent Church once a month. The Sunday School has been a flourishing project, but the adults have neither banded together as a church, nor have they shown any power to increase numbers.

The undenominational work for Koreans, carried on with the backing of the Federation of Missions and others, expresses itself among the 2,000 Korean laborers of Otaru in the form of a Sunday School and preaching service. Pastor Khan from Sapporo visits regularly.

Kochi—The Carrie McMillan Home—an Industrial Home for poor girls with opportunity for High School education, also music and Bible and special English.

Nagasaki—Evangelistic work for Koreans resident in Nagasaki is being begun under the direction of the Union Preaching Service and the Episcopal Church (cooperating English-speaking congregations). This is in its first stages but will probably develop.

A Bible Class and club for Medical students carried on by a Japanese pastor, Rev. T. Murata.

Mr. Masahiko Tominaga, a former member of the M. E. Church, maintains a service of worship at his home Sunday mornings, visits and distributes tracts at a hospital for the tuberculous and does some evangelistic work.

Moji—An independent congregation in Moji, which has the largest membership among the Christian churches of the city.

Mito—Mito Shinsei Kan, a work of evangelism and Christian propaganda through Christian literature.

The Mito Temperance Society.

Ryuhei Kikuchi, of Ibaraki Ken, a retired primary school principal, is devoting his time and abilities to rural improvement. He has formed a cooperative and union of cooperatives. He holds Young Farmers' institutes in his

home, and in Mito for the Shin Sei Kan. These institutes have been followed up by Shin Sei Kai which meet each month. The members of Mr. Kikuchi's Shinsei-Kai have organized temperance societies in their five villages and a union of the five of which he is the "Kai-Cho".

Shimodate-machi, Ibaraki Ken Temperance Society. (Kirisuto Yukwai evangelist, Shigeto Ouchi.)

Tsuchiura Machi, Ibaraki Ken, Temperance Society. (Kirisuto Yukwai evangelist, Mansaku Nakamura.)

Himeji—Doshin Kwai—In Himeji and elsewhere there is a small denomination which seems to have escaped observation. It is known in Japanese as "The Doshin Kai"—the successor of the Plymouth sect of former days. There seems to be no report in the Christian Movement. The Doshin Kwai has Evangelistic work only in a half dozen places. They have about 1,000 Christians.

Quite a number of reports came which were, however, of denominational or interdenominational activities and so are not included. Quite a number failed to reply and some declined because of the "distasteful publicity craze."

Chapter XVI

THE MISSIONARY'S PLACE IN CHRISTIAN EDUCATION IN JAPAN.

Edward T. Horn

The object of the investigation which is the background of this paper is to try to discover what is the *actual* place occupied by the missionary in the present educational situation, and what the missionary himself who is engaged in education thinks his part should be in the future.

Questionnaires were sent to thirty-two selected missionaries directly engaged in educational work, twenty-four of whom responded. Twenty-two of the well-known Christian schools are represented in the replies. And if the replies can be taken as representative of the sentiment of the missionaries connected with the faculties of these institutions, about one hundred and thirty-five missionary teachers' opinions are more or less involved.

It must be borne in mind that questionnaires were sent to missionaries only, inasmuch as the intention of this study is to ascertain the missionary slant on the question; the results should be considered with this fact constantly before you.

Also please bear in mind that the conclusions reached are based entirely upon the replies received from missionaries connected with only twenty-two schools; beyond these we have not ventured to generalize.

The questions put were grouped under four heads: Directors; Faculties; Budgets; and General Remarks, with the specific intention of ascertaining:

1. What share missionaries have in the control and management of Christian schools.

2. What and how much missionaries teach, and to what degree they share in the arrangement of curricula, the administration of discipline, etc.

3. What proportion of the money expended annually for the maintenance of Christian schools comes from foreign mission sources, and to what extent schools are equipped with monies raised in Japan.

4. Whether missionaries are satisfied with their present position in relation to Christian schools, and what they themselves consider the missionary's place in Christian education.

The Facts :

1. *Management Boards.*

Of the 22 schools represented, 17 have half or more than half of their Boards of Directors constituted of missionaries.

Five (5) have a majority of Japanese members in the Boards.

Eight (8) have had Japanese representation on their Boards from the founding of the schools.

Four (4) school boards are constituted entirely of nominees of missions or heads of missions, some of these nominees being, of course, Japanese.

Twelve (12) are co-operative, being constituted partly of nominees of missions, partly of nominees of Japanese Churches, and partly of the Boards' nominees.

It would appear that between about 1907 and 1928 practically all of the school Boards have been reorganized and, with few exceptions, legally incorporated.

Taking the average of all 22 schools, it is ascertained that fifty-two per-cent (52%) of the personnel of all the Boards of Directors is constituted of missionaries.

2. *Faculties.*

Turning to the faculties, we find that half of these schools have missionary principals. The proportion of missionaries would be further increased if deans and heads of departments were figured in.

Wherever there is a missionary principal, very naturally missionary influence is felt in the discipline of the school, in planning curricula, and in directing the religious work; though in some cases the missionary principal frankly divests himself of all but nominal responsibility for discipline and curriculum.

The total number of missionaries teaching in the 22

schools is given as one hundred thirty-five (135). Their total of teaching hours per week is about 1,620. This gives an average of twelve (12) hours per week per missionary teacher. It is stated in most cases that this teaching is exclusive of Bible classes, group contacts and other extra-curricular Christian work for which the missionary is usually responsible. Several express regret that more of the missionary teacher's time cannot be given to these.

Missionary teachers teach a varied range of subjects, with a preponderance, in men's schools, of English, Bible, Ethics, and Theological subjects (in special schools); and in women's schools, of English, Music, and Home Economics. Other subjects taught by missionaries in men's schools are: Latin, French, Greek, German, Hebrew, Physical Education, Religious Education, Commercial subjects, Sociology, Western History, and Typewriting; in women's schools, Bible, Ethics, Gymnastics, Sociology, Western History and Geography. Emphasis is laid on the desire that missionaries be specialists in their departments, and 'make their teaching job itself a testimony to their faith'.

Most of the replies indicate that missionary teachers have little or nothing to say in regard to courses in the school outside their own departments. And there is some indication that the prevailing manner of the control of schools almost solely by the principal is not considered satisfactory; more faculty management would be welcome.

The question was asked: "As far as you are able to judge, are your missionaries satisfied with the opportunities presented by their present school connections?" A large majority answered "Yes", without any qualifications. A small minority reply categorically "No", and say that the missionary teachers feel rather ineffective. There evidently exists a feeling in some quarters that missionary teachers should be given more responsibility, at least in their own departments, and more real authority to put into operation what they consider better methods of discipline and more effective methods of instruction. Perhaps here the missionary might be better utilized, to the benefit of Christian education. There is a suspicion in some of the replies of dissatisfaction with the prevalent

dull conformity to ordinary public school curricula and methods. On the whole, however, from the answers submitted, one must conclude that missionaries themselves profess to be generally satisfied with their place and opportunities in the Christian schools.

Even in cases where the schools would appear to be most completely under foreign missionary control, the replies usually state that the sphere in which missionaries can be most effectively used is as *associates* to the Japanese educators. Executive positions are willingly (nay, eagerly) surrendered. A tendency to be supplanted by Japanese teachers is recognized as entirely natural and proper, inasmuch as the end aimed at is the ultimate transfer of the schools to Japanese management.

Although some of the schools report a slight decrease in the number of missionary teachers, they explain that this is considered regrettable and is due solely to the general reduction of the missionary force as a whole on account of lessened financial support. Other schools report an actual increase in the number of missionary teachers; still others advocate such increase.

3. *Budgets.*

When we look at the financial side of Christian school management, a fair judgment must express admiration for the generosity of the missionary educator's attitude to the whole situation. An average of thirty-four per-cent (34%) of the combined budgets for current expenses of all the schools (missionary teachers' salaries not included) comes from foreign mission subsidy; and approximately ninety per-cent (90%) of all land, buildings and equipment has been supplied by the foreign missions. One Christian institution, indeed, receives only one per-cent (1%) of its current support from abroad, and one other none; but the rest receive from abroad subsidies varying from twelve and a half per-cent (12½%) to sixty-nine per-cent (69%) of their annual budgets.

While in a majority of schools foreign mission subsidies have in recent years been reduced, most replies explain that this reduction is solely because of financial necessity and not because the supporting foreign mission boards have

deliberately determined upon a policy of diminishing subsidies. Most of them look forward to the raising of adequate endowments as a necessary preliminary to the cessation of foreign subsidies.

4. The *general comments* on the place and work of the missionary in Christian education in Japan are very interesting, and indicative of a board-minded spirit of cooperation and an unselfish desire for service. We quote from a few :

The missionaries' place should be "as suppliers of inspiration, enthusiasm, spirituality, and a continuous emphasis upon the raison d'etre for the establishment of the school, i.e. spiritual education, as there is an undue tendency on the part of the Japanese to emphasize the secular side of Christian education."

"The missionary of ability may still be useful in administrative work. He helps to maintain the Christian character of the institution till the Japanese Church can take it over."

"To stand for efficiency as a token of real Christian education. To plead for definite religious program. To do personal and group work for character and religious training."

"To give Christian education as far as he can, by life and contact, as well as by teaching."

"Certainly not as a formal leader, but certainly as a helper and adviser, especially with regard to modern trends in and principles of education."

"Eyes and heart wide open, at times directing, at times co-operating and suggesting."

"The task of infusing Christian ideals into whatever aspect of the work, administrative or teaching, he is engaged in. The aspect is immaterial."

"To share the experience of the West with the educators in Japan, thus contributing to a richer educational growth."

"To help to make education Christian."

Perhaps the following quotation summarizes the majority opinion well: "My personal experience makes me believe strongly in Japanese leadership..... I firmly believe

in the continued presence of missionaries in school (for how long, I don't know) taking their place in the faculty and paying especial attention to the religious atmosphere of the school."

Many others emphasize the extra-curricular activities of the missionary teacher as the sphere in which he or she can do the best work, through personal and group contacts, especially in such schools as conform strictly to Government requirements.

Conclusions :

A summary of conclusions reached from our investigation may include the following:

1. All recognize the fundamental principle of close co-operation.

2. In most of the Zaidan missionaries have at least fifty per-cent representation.

3. Missionaries still have strong influence in positions of leadership as principals and heads of departments.

4. Little money is as yet raised from Japanese sources for school equipment. Fees, however, generally exceed the amount of foreign subsidy as a source of current income.

5. All look forward to discontinuance of foreign mission subsidy after institutions shall have been sufficiently endowed. In most cases, however, this consummation is considered as remote.

6. Meanwhile missions intend to back the schools with financial subsidies and missionary teachers.

7. Generally speaking, missionaries are satisfied with their present school connections and opportunities.

8. The missionary educator considers his normal position to be that of teacher and not administrator.

9. The departments in which he thinks he can best function are religion, ethics, English, music, and those others in which the West has a definite contribution to make to Japan.

10. Missionaries are unanimous in their expression of willingness to accept subordinate positions in administrative and teaching capacities, provided only they are given free opportunity to work in such ways as to exert their personal Christian influence on faculty and students. They

crave opportunity for service with no power save the power that service gives.

Finally, a glint here and there of dissatisfaction may be taken as friendly warning that, if missionaries and the influence that comes through them from the longer Christian experience of the West are not fully appreciated and utilized, Japanese Christian education may be robbed of the full richness which is its rightful heritage.

Chapter XVII

THE PRELIMINARY EDUCATIONAL SURVEY

D. B. Schneder

As a preparation for the work of the Educational Commission that is in the near future to make a thoroughgoing survey of all Christian educational work, in Japan of secondary grade and up, a joint committee representing the National Christian Council and the National Christian Educational Association, is making a preliminary survey of this work. Questionnaires were sent out during the autumn of last year both to the heads of the various schools and also to others whose opinions were likely to be helpful.

The replies to the questionnaires were comparatively full and satisfactory; although, probably owing to the imperfection of the questionnaires, the answers are not sufficiently uniform either for easy tabulation, or for the drawing of very reliable conclusions.

There were two main kinds of questionnaires: those that were to be answered by school heads, and those (called "Opinion Questionnaires") that were to be answered both by school heads and by others both inside and outside of Christian educational circles. There were also several supplementary questionnaires.

The first kind, which were to be answered by school heads, were threefold: "Institutional Questionnaires," "Financial Questionnaires," and "General Questionnaires."

The Institutional Questionnaires dealt mainly with proportions of applicants for admission, enrollment, entrance of graduates into higher schools, percentage of Christian teachers, and percentage of Christian graduates.

The replies to this questionnaire show first of all that the proportion of applicants for admission has been de-

creasing somewhat in recent years. Four boys' middle schools and eleven girls' high schools had less applicants than the number they could take, in April, 1930. However, this is a phenomenon that is not confined to the Christian schools alone; it is a very general phenomenon, and is due mainly to the prevailing economic depression. At the same time many of the Christian schools still have many more applicants than they can take. One of the boys' middle schools last year still had nearly five times as many applicants as could be admitted. Among the girls' high schools, the old historic schools, having a well-established constituency, are faring best. With some of these there has even been an increase in the proportion of applicants in recent years. Among the college and university grade schools there has not been much decrease of applicants for the men's institutions, especially for the commercial courses. Among the women's institutions the decrease has been rather marked. However, in all this tendency toward decrease there is also another factor at work. In Japan the trend toward more education has been so phenomenally strong in recent decades that there has come to be a superabundance of schools of secondary grade and up, and an over-production of intellectually (as over against vocationally) and professionally educated people.

The total enrollment of all Protestant Christian schools of secondary grade and up, according to the reports given, was, on May 1, 1930, 35,720. In this number are not included any figures for the various kinds of vocational schools, nor any for Bible schools of indefinite grade, whether men's or women's. The figures for regular theological students are included in the college and university figures, but a note concerning them is appended to this article. The total for the Boys' Middle Schools was 9,503; for Girls' High Schools, 11,933; for Men's Colleges, 6,506; for Men's Universities, 1,194; for Women's Colleges, 6,584. The corresponding figures for 1920 were 6,750, 7,356, 3,063, 0, and 838, or a total of 18,007. Thus there has been a gain of 98 per cent during the past decade. The advance has been most marked in the college and university grade enrollment.

The percentage of graduates of boys' middle schools entering government colleges (Koto Gakko) and other government schools of college grade, is important for two reasons. One is that the efficiency and desirability of a boys' middle school is by the general public largely gauged by the number of its graduates that succeed in the fierce competition for entrance into these higher government schools. The other reason is that it is very desirable from the standpoint of the Christian movement that a good proportion of graduates of Christian schools enter these government colleges, for in this direction lies the pathway to positions of influence in the national life. The showing of the Christian middle schools in this respect is not satisfactory. It averages somewhere in the region of 7 or 8 per cent, and is far below the percentage of the better government middle schools. On the other hand the comparatively large number (about 20 per cent) entering the higher Christian schools, thus getting a more thorough Christian education, is an encouraging phenomenon.

Next in the Institutional Questionnaire follow the religious statistics. A great struggle on the part of the Christian schools during the past three decades has been the effort to secure competent Christian teachers. As the schools grew and endeavored to attain to proper educational standards the problem of securing efficient teachers who were at the same time Christians became a serious one. There was special difficulty in securing Christian teachers of Japanese and Chinese and of the sciences. The degree of success, as brought out by the questionnaire, is that 67 per cent of the boys' middle school teachers, 79 per cent of the girls' high school teachers, 71 per cent of the men's college teachers, 51 per cent of the men's university teachers, and 82 per cent of the women's college teachers are Christians.

As to graduates, though the statistics are very incomplete, the average percentage of Christian graduates for the last five years seems to be, for the boys' middle schools, about 20 per cent; for the girls' high schools, about 56 per cent; for the men's colleges (statistics very incomplete) about 26 per cent; for men's universities about 18 per

cent; for women's colleges, about 73 per cent. All these percentages run lower than those of a decade ago, and this in spite of the fact that the percentage of Christian teachers has risen. There is little doubt that the fundamental cause of this has been a general slump in the moral seriousness of young people since the great war.

The Financial Questionnaire brings out the fact that the ratio of income from tuition and other Japanese sources in relation to foreign-mission-board subsidies is, in the case of secondary schools (boys' and girls'), 65 to 35; in the case of men's colleges and universities, 61 to 39; in the case of women's colleges, 42 to 58. The income from endowment is almost negligible. Not included in these statistics are the salaries of the missionary members of the teaching staffs, which would add considerably to the subsidies from abroad. Four of the institutions have Yen 500,000, or over, endowment, and one of them is approaching the million mark. Among these are included, of course, Doshisha and Rikkyo Universities. The total of endowment funds of twenty schools reporting is something over three million yen. It shows that at least a beginning has been made. The total of endowment needed at a 5 per cent interest rate is estimated by the schools reporting at a little over thirty-one million yen.

The third of the questionnaires addressed to the school heads is the General Questionnaire. The first item of this questionnaire concerns the public standing of the Christian schools. How are they thought of by people generally? About half of the replies are to the effect that these schools are not considered inferior to government schools; and are in fact not inferior. However, it must be noted that most of these favorable replies are from girls' schools, of whose graduates few enter any keen competition for entrance to higher schools, or for occupational positions in the case of the higher schools. Boys' middle schools are generally reported as being considered second or third choice schools, partly because of the small proportion of their graduates passing the entrance examinations of the higher government schools, partly because of the general bias in favor of

government schools, and partly because of prejudice against Christianity.

This brings up the whole subject of the handicaps under which the Christian schools in Japan are laboring, and which occupy the second part of the general questionnaire. There is first of all the depressing fact of the over-supply of schools already referred to. Then there is the prestige of government schools as over against private schools, although this is not deep-seated. Then there is the anti-Christian prejudice, which is, however, almost entirely confined to certain localities where Buddhist influence is strong. Incidentally it must be gratefully said here that for years the educational officials of the government have invariably shown a friendly and appreciative attitude toward Christian effort in education. Then there is the important subject of the teaching staffs, on whom mainly the success or failure of an educational institution depends. The most promising young educators in Japan are almost irresistibly drawn into the government system. One of the most striking features of the government system of education in Japan is its skilfully devised scheme of stimuli to good service, based on self-interest. There is first of all the provision of a fair salary, accompanied by various and progressive bonuses for continuance in faithful work. Then there is the regular increase for length of service. Then there is a pension system that goes far to relieve the teachers of anxiety about old age. In addition, there is a system of promotion in official rank and of decorations, for continued faithful service. Then there are travelling scholarships and research funds for men in the higher institutions. But above all, there is the system of indefinite nation-wide promotion open to all faithful and able men. How different all this from the lot of the teacher in a Christian school! Here often the salary may be low; there is not always a pension to look forward to after long years of service; few special material encouragements; no rise in rank, and especially almost no prospect of promotion. It is true that for the Christian teacher the inner motive of service should be sufficient to offset the lack of these outward incentives, yet as even sanctified human

nature is weak, this ideal of service is not always sufficient to call out the very best that is in men and women. Hence it is not surprising that the average ability of the teaching staffs of the Christian schools should be below that of the teaching staffs of the government schools, and that the average of energy and momentum displayed by the teachers of the Christian schools should be less than that manifest in the case of the government schools. And this is all the more true because in nearly all the Christian schools still a considerable proportion of the staffs are not Christian, and so lack both the outward and the inward incentives. However, to all these statements there are many remarkably fine individual exceptions. Nevertheless the most serious of all the handicaps of the Christian schools lies right here.

Another great handicap is the financial one. Nearly all of the schools report themselves handicapped on this score. They have not sufficient funds to pay adequate salaries, to provide pensions, to say nothing of other material encouragements. They have to employ many part-time teachers from other schools to save money. In extreme cases they have to charge high tuition and crowd their classrooms with all who come, largely without regard to quality, in order to make ends meet. It is not surprising that such a situation has a very direct relation to the meager Christian results that such schools especially have to show. Moreover, due to lack of money, a large proportion of the schools are suffering from lack of buildings and equipment, and so feel themselves hampered, and are at a disadvantage as compared with the government schools. Fortunately, however, a considerable number of the schools in recent years have become quite well equipped.

Finally, owing to the above and other reasons the material in the way of student personnel that the Christian schools get is to a large extent of inferior quality. Even Christian parents do not always send especially their sons to Christian schools, if they are bright and promising. Hence it is doubly difficult for the Christian schools to produce first-class results. Yet, to the honor of much high, sacrificial service rendered in the Christian schools be it

said, that, even so, some very fine results are produced by the Christian schools year by year.

Concerning methods of teaching, the questionnaire asks, "Are your teaching methods about the same as those followed by the government schools?" and 39 out of 46 reply in the affirmative. The educational methods of the government schools are in the main not modern,—though there is a growing eagerness to advance, and the Department of Education is friendly to any effort made by private schools to show the way to improvement. However, the people in charge of the Christian schools have not been educational experts of sufficient self-confidence to strike out on new lines. Moreover, especially the schools of secondary grade are hampered, first, by having mostly teachers trained in the old methods, and, secondly, by the necessity of fitting into the government system, in order that their graduates may not be deprived of the chance to enter higher schools. Nevertheless, even so, much improvement in methods is not only possible, but mandatory, if the Christian schools are not to lose further in educational prestige.

The first impetus that led to the movement for the appointment of an international Educational Commission was anxiety about the future financial security of especially the main Christian educational institutions in Japan, though the feeling of need for the commission soon broadened into other directions also. The foreign mission boards seem to have increasing difficulty in supplying annual subsidies adequate to the growing needs of the schools, to say nothing of additional buildings and equipment. The Japanese Christian constituency is yet far too weak financially to give any substantial help. It is impossible to conduct a school properly on tuition fees alone. Therefore it seemed urgent above all else that this situation be brought to the serious attention of both Japanese and foreign sympathizers through the recommendations of a strong international commission. The questionnaire has brought out the fact that the need for endowment is felt universally. Practically every school keenly feels this need. The total amount needed for the immediate future is estimated, as stated before, at about thirty-one million yen, or approxi-

mately ten times the amount already secured. As to the proportion of this amount that it might be possible to raise in Japan, though there are few answers, the consensus of opinion seems to place it at about 30 per cent. In most cases not much can yet be expected from the alumni or alumnae of the various institutions, but there are noble philanthropists, mostly non-Christian, whom it is not impossible to interest in a large benevolent movement. The whole problem is vital to the future of Christian education in Japan. The main institutions are safely incorporated as juridical foundations under Japanese law. They are held in growing esteem by the government as character building influences in the national life, and are granted many privileges. Above all they are absolutely essential to the future of Christianity in Japan. But they are in a perilous position so long as they are without endowment. Their very existence is insecure.

The third and fourth main items of the General Questionnaire pertain to the methods employed, the needs felt, and the results achieved in realizing the Christian purpose of the several schools. As to methods, the great majority have required Bible study and chapel attendance. The hours of Bible study per week range from 1 to 4 hours. The institutions for boys and young men average between 1 and 2 hours, the institutions for girls and young women between 2 and 3 hours. Besides this required study there are various voluntary activities, led by teachers or students, such as private Bible classes, Y.M.C.A., Y.W.C.A., Christian Endeavor Societies, and other groups. Most of the schools have periodic evangelistic addresses, and a considerable number have "decision days." Sixteen of them report school church organizations. There is evidence that much sincere and earnest work is done to realize the Christian mission of the schools. In answer to the question whether the graduates of schools are distinctly helpful to the churches, nearly all reply in the affirmative. Yet on the other hand there is wide-spread complaint on the part of Christian pastors that, while there are many fine, out-standing exceptions, a very large proportion of baptized graduates of Christian schools do not attend the churches of

the localities where they happen to be. A number of the schools report some kind of follow-up work, such as sending to graduates magazines and tracts, introducing them to pastors, visiting them and holding religious group meetings. But there is small doubt that fuller inquiry into the situation would reveal the very urgent necessity of much more earnest and systematic follow-up work than there is now. Many of the graduates go into new places. Amid present prevailing circumstances they are backward in announcing themselves as Christians. Their environments are often very inimical to their young faith life. And as a result many become indifferent or fall away entirely. Yet one of the most strategic ways of strengthening and advancing the Christian movement in Japan is to keep hold of these young people educated in Christian schools. In reply to the question, "What would be needed to make your school more effective religiously?" there is much reason to believe that tactful and well-planned evangelistic effort among the members of the teaching staffs is one of the strategic methods of improvement. Not all the members of the staffs are Christian; not all that are Christian are so intelligently and earnestly; not all who might be willing to help toward the Christian objective know how to take hold and how to work. Leadership, education and encouragement at this point promise rich fruitage. In general, also, a more thorough systematization of the moral and religious instruction in the schools, more actual training in character development, more personal attention to students who have become Christians, in order to nourish their faith, and finally the cultivation of a warm Christian spirit in the churches related to the schools, all will be of vast help in realizing the fundamental purpose of the Christian schools.

The fifth item of the General Questionnaire refers to certain situations and tendencies that have a rather important bearing upon the future success of the Christian schools. One of these is the increasing tendency of the patronage of the Christian schools to become localized. This is true especially of the secondary grade schools.

Formerly these schools attracted students from far and wide, largely from Christian families, or from families interested in the schools for various special reasons. But with the rapid increase of local provincial middle schools and girls' high schools in recent years, the young people that come to the Christian secondary schools have come to be limited almost entirely to their respective cities or towns and their vicinities. Dormitory life, which formerly offered such a fine opportunity for influencing students, and through them for influencing the schools themselves, is dying out. The great majority of students, immediately after school hours scatter in all directions, many of them to homes that are reached by long train or trolley or omnibus rides. Accompanying this tendency is a marked decrease in the representation of the farming population in the Christian schools. Depressing to the morale of the college and university grade institutions is the great difficulty in recent years of finding positions for the graduates. All these tendencies constitute serious impediments to the realization of the Christian purpose of the schools.

The Opinion Questionnaire

This questionnaire was answered by a gratifying number of educators, a goodly proportion of them Christian professors in imperial universities. Many answers came from prominent persons in Christian schools. Quite a number of missionaries, both educators and others, replied. The answers from school heads constitute only a small proportion.

The first question refers to the contribution made by the Christian schools to the general Christian cause in Japan. To this question the answers are unanimously to the effect that the contribution made by them has been very great. The influence of Christianity in Japan is strikingly great in proportion to the number of Christian converts. This is due to the large amount of Christian educational

work that has been done. It is a great and encouraging fact. However, many think that the schools are no longer as effective for the Christian cause as they used to be, largely because they have been imitating the government schools too much. The criticism seems to overlook the fact that such imitation has in the main been not from choice but from necessity. In order to secure government recognition and certain necessary government privileges, it has been necessary to adjust curricula to the government system, to say nothing of the fact that a large proportion of every teaching staff consists of persons who have been trained in government schools and government ways.

Compared with the government schools it is the almost unanimous opinion that the Christian schools are superior in character building but inferior in intellectual results. The reasons for the inferior intellectual results are well brought out in the answers from school heads to the General Questionnaire as referred to before under the subject of "handicaps."

Under the head of ways of improving the Christian schools and enabling them to make distinctive contributions to education as a whole in Japan, a large variety of opinions is expressed, many of them very suggestive. Perhaps the greatest emphasis is on a "positive policy." Have strong conviction concerning the great mission of the Christian schools to the Christian cause and to the national life. Christian education is the only ideal education, for it educates the whole personality. The Christian schools have the advantage of much freedom of action as compared with the government schools. Therefore, go forward boldly. Clarify the Christian ideal. Bring out its superiority to Marxism as a guide to life and social reconstruction. Apply Christian principles to actual conditions in society. Character building is the high task of Christian education, but let it be done far better than now. Let the morality instilled be not only individual but also social. Emphasize brotherhood. Impart the vision and inspiration of the Kingdom of God ideal. Cultivate the international mind. Toward the realization of these ends find the best Christian teachers, teachers who will heartily cooperate in at-

taining the important objective. Another need is money. One of the foremost schools makes this the first condition of improvement. As to special aims, one of these should be to strive to educate able leaders. Another is to make special effort to raise up outstanding Christian scholars. As to improvement in methods, there is wide-spread and pronounced dissatisfaction with the lecture method, or the merely transmissive method. Methods that are more really educative, thought-stimulating and self-evolving are insisted upon. The government system should not be discarded,—indeed, can not be,—but within its molds much that is new can and should be poured.

As to the desirability of going into new lines of work, and of establishing additional schools in regions where none exist now, many favor these steps as an ideal. Vocational schools of secondary grade, agricultural schools and other kinds, are favored. Many more young people should come under the influence of Christian education. But a decided majority insist that the existing schools should be improved and better provided for before any extension is undertaken.

A very important question asked was, "What is your ideal as to the place that Christian education should occupy and the mission it should fulfill, in the future of educational work in Japan?" To this question also there has been a great variety of answers, due in part to differences in the understanding of the question. One reply is, that Christian education should reach to the top in the form of a first class university; that Christian schools should be distributed so widely that they will influence every region of the country; and that Christian education should be of such a quality as to challenge respect, as to equipment, teaching force, superiority in the teaching of English, and in character education and training; that in this last point lies the possibility of a very great and increasingly appreciated service to the nation. The general tone of the replies is that the Christian schools should be superior in all respects; that they should be leader-supplying agencies for church and state; that the time should come when many of the national leaders in education,

business and political life will be devoted men who have been educated in Christian schools. Toward the achievement of these ends emphasis is laid again and again upon the importance of having good, strong Christian teachers.

Very few are in favor of making the schools officially the organs of churches or denominations. Rather the ideal seems to be that they should be free from any sort of ecclesiastical control. It is a grave problem for the future of the schools, however.

The answers to the question as to the future place of the missionary in Christian education in Japan are not very numerous, and naturally come mostly from Japanese educators. The opinion prevailing most widely is that they should be co-workers and advisers rather than administrators; that as teachers they can be most useful in teaching the living languages; and that their presence is of much value for the inculcation of a spirit of internationalism and brotherhood. No doubt many of the relationships now existing are trying to both Japanese and missionaries. The missionaries as leaders may be too authoritative; the Japanese as leaders may ignore the missionaries too much. But the best solvent of all these problems is a deep spirit of brotherhood in a great common task for the Kingdom of God upon earth. As to the spiritual side of the missionary educator's work, some of the best work that has been done in the past and that can still be done in the future is the gathering around him of groups of students whom he influences for Christ deeply and permanently.

The question of a Christian Educational Board Headquarters evoked a variety of replies, some of them being heartily in favor of such a plan, others being decidedly opposed to it. It is objected that it would probably have to be financed by the several schools themselves and thus would seriously add to their already great financial burdens; that it would be ineffective; that it might become nothing more than a piece of burdensome machinery. The majority, however, seem to favor it. If the right personalities could be found, men who command respect, probably with a Japanese at the head and a foreigner associated with him, with foreign cooperation, such a Board

and Office intelligently and actively devoting itself to the whole Christian educational cause, could do great good. It must be confessed that the problem of finance and of finding really effective personalities would be a serious one, but if these difficulties could be overcome, it does seem desirable that a movement of such great importance as the Christian educational movement in Japan, should head up in a clearing-house of some kind with facilities for the gathering and distributing of information, the fostering of a feeling of unity and strength, and the rendering of free and intelligent service in many other ways. Surely the whole cause would be strengthened by such an organ.

In the matter of merging schools few have a favorable opinion to express. Each school has its own plants, its own constituencies both at home and abroad, its own traditions and ideals, and its own loyalties, none of which could be transferred to a joint institution without serious loss. Moreover, there is a feeling that it is difficult to keep too large a school true to its Christian aim. As to theological schools, however, there is a feeling that there could and should be merging, though the opinion is also expressed that not all theological education should be concentrated in one or two large cities, but that there should be smaller schools distributed throughout the country at important centers.

A few answers favor the idea that more and more Christian ministers should be holders of university degrees. But the majority hold that the degree itself is of comparatively small importance as compared with scholarship and ability equal or superior to that of the holder of such a degree.

The great subject of "an out-standing Theological School of university grade" finds considerable favor, and little expressed opposition. Some think that it should be limited to the study of the Oriental religions, or the Oriental religions and sociology, while for other subjects promising young men should be sent abroad. All depends upon personality and equipment, however. The number of students might be small. Yet amply equipped with men and means, it could more and more become a great influence in clarify-

ing and crystallizing Christian thought concerning the great problems of human life and society. At present there is no school for theological research, and no place where the spirit of research is inculcated. Such a place will become an increasingly urgent need for the future of Christianity in Japan.

A Central Library is also favored. One opinion is to the effect that such a library should be established in Tokyo with as many of the existing theological schools as possible grouped around it. However, a number prefer that the libraries of the existing schools be strengthened instead.

Finally comes the still greater (and far older) subject of "a union Christian university in Tokyo, the union to embrace such institutions especially in the Kwanto region as have no university recognition as yet." Does the fact that it has come up again mean that it is Divine Will that such an institution be established even at this late date ?—late ? No, not late when one thinks of the great task and the long arduous future still ahead. And it is surprising how strong the sentiment today is as brought out by the questionnaire. It is true that there is also honest doubt and sincere and decided opposition. The almost insuperable difficulty of getting schools and Mission Boards concerned to unite in the enterprise, the very great difficulty of securing distinctively Christian faculties, and the consequent danger of the institution's failure to realize the fundamental purpose of its establishment,—all these and other things are not objections merely conjured up for opposition's sake ; they are realities that have to be reckoned with. But a majority of educators and others, including a number of influential men connected with the now existing Christian universities, feel that a central Christian university fully ranking with the imperial universities is *needed* for the success of the Christian movement in a nation so enlightened as Japan, and so significant for the future of human history. A place to which the graduates of Christian middle schools and Christian colleges can look for the highest education ; a place where authoritative Christian scholars are assembled, where research is amply provided for and heartily encouraged ; where the Christian views of God and the

world, of human life and destiny, and of human society, can be satisfyingly worked out and clearly presented to groping humanity,—this is something that *ought* to be ; and if it ought to be, it *can* be. Enlightened Japan will ultimately be led by the leadership of thought. Marxism is now in the saddle ; a higher leadership is needed, and it is the responsibility of Christianity to furnish that leadership. "I desire a Christian university, however difficult it may be to establish one," says a prominent Christian professor in one of the imperial universities. A coeducational institution would be favored by many. There are several loud calls for a strong medical department in it. It should be not inter-denominational but super-denominational, is the idea of a number of the replies. It is a significant fact that, after the experience of the nearly twenty years that have elapsed since the former effort was made to establish a central Christian university, and after two denominational universities have been established, there still persists in more widely spread form than before, especially among Japanese leaders, the conviction that such an institution ought to be established. The great problem is up now once more, and it should be faced with a faith and a courage not equalled before.

Finally, however, whatever may or may not be achieved in the future, and in spite of all present handicaps and problems, the cheering fact remains that the Christian Schools of Japan are places where the spirit of God is striving with the spirits of many thousands of young people, and where untold good is now being done.

Note.—There are ten Protestant theological seminaries in Japan proper, as follows : In Fukuoka 1 ; in Kobe 2 ; in Kyoto 1; in Yokohama 1; in Tokyo 4; in Sendai 1. These are seminaries in the ordinary sense of the term, preparing young men for the regular pastorate. Their courses run from four to six years above middle school grade. In most schools the course is divided into preparatory and regular, the preparatory courses running two to three years, and the regular courses usually three years. So divided the numbers are approximately 207 in the preparatory courses, and 252 in the regular courses. In five

of the schools several denominations or missions have united. Both the Doshisha and Rikkyo universities have courses leading to the *Gakushi* degree for theological graduates.

Besides these regular institutions, there are a number of schools or departments of schools that prepare men and women to become lay workers of some kind, or woman evangelists, several of the schools nearly ranking in grade with theological seminaries.

Chapter XVIII

OBJECTIVES IN CHRISTIAN EDUCATION

Toyohiko Kagawa

As I have travelled around during the Kingdom of God Movement, visiting both government schools and mission institutions in the various cities, I have received many different impressions. I do not hesitate to praise some girls' schools maintained by missions, but concerning the boys' schools there are matters that we must study carefully.

It is very interesting to find, for one thing, that among government school students religious aspiration is deep and significant, while mission school students are inclined to religious paralysis, through too much enforced observances of religious rites. I could cite many instances of this condition.

Christian Teachers in Christian Schools

But the chief difficulty lies in mistaken methods of religious education. Some schools, for instance, consider Bible teaching the only form of religious education ; and though they have a good Bible teacher and chapel service, they employ as professor of mathematics a non-Christian, sometimes even an anti-Christian. Meanwhile the students, whose inclination tends to be extremely scientific, want to hear the message of the non-Christian professor of science rather than that of the Biblical teacher. Young boys want to study physics and mathematics more than the Bible, and this inclination cannot be prevented by any religious emotion. Therefore if we want to make a boy into a good Christian, unless we approach that boy with new methods of Nature Study as the instrument to teach him the nature

of God, it is almost foolish to try to have a good school for Christian purposes. The most important thing therefore is to get good Christians as the professors of natural science and of mathematics. All I have seen gives me the idea that unless we have an all-round teaching staff based on Christian faith, it is almost hopeless to have a good Christian school as the instrument for preaching the Gospel through an institution.

Among Japanese scientists of the first rank I have many friends who are earnest Christians, such as Professor Kimura who prayed for two weeks before writing a book on biology. Yet I admit that in some cases it might be difficult to secure this sort of professors. Therefore we must train up such Christian professors, through scholarships or scholarship-benefits from a Christian teachers guild. Students know very well what kind of lessons are important and what are not, and ordinarily there are fewer Christians among the professors of 'important subjects.' To open a mission school without getting good Christian professors of such subjects is almost foolish.

The School's Economic Policy Versus Kindness to the Students

Some Christian institutions are very unkind to their students. Some are trying to make the school bigger than it ought to be. There are several reasons, probably for making the school bigger: some schools want to be financially self-supporting; some want to be more than that—to be prosperous. But the students will inevitably understand the economic nature of the policy of such a school, and will become anti-Christian through their feeling against the school for having adopted such a policy.

Tendency to Lack Moral Discipline

Some schools lack moral discipline of the students, because they are too big and because Christian institutions

ordinarily appear freer than government schools. Therefore students become more lax, and the standard of the school is lowered. On that account I know of one school which became famous for being filled with bad boys. Nobody cared for its graduates. Therefore it was stopped. Formerly it had four thousand students, where there was room in its auditorium for only eight hundred. Thus thousands of students went through that school without ever having heard the Gospel, because they could not get into the morning service ; and the school, though called a Christian institution, was so only in appearance. There was no individual touch between teachers and students.

Those who apply for entrance to such a school are ordinarily boys who have inferior standing compared to those admitted to government schools. So the bad reputation goes to the student circles, and the graduates are not treated well compared to government school graduates.

A Solid Christian Basis

Therefore it is necessary completely to reform the methods of religious education in our Christian educational institutions. If we want to make them effective institutions for the propagation of Christianity, we must build our institutions on a solid, hundred percent Christian basis; *kind*, well-equipped, with an all-round Christian teaching staff, and a moral standard elevated to that of the best educational institutions in Japan. Otherwise Christian institutions will lose their prestige in the nation.

Girls' Schools

These points I have remarked on apply especially to boys' institutions. Girls' schools have different aspects. Girls are generally easier to handle, meeker than boys, in closer relations with their teachers, easily managed, less scientific-minded than boys. Most of them want to enter into homes after their graduation. These reasons make Christian girls' schools more successful than boys' schools.

Need of Christian Institutions

Nevertheless, in spite of the foregoing criticisms, I know the great need for the Christian institutions. Where Christian education is successful, we have wider influence for Christ, both in the cities and in the provinces.

A Fundamental Change in Educational Strategy

As the government institutions are better equipped, however, we must change our educational strategy. In early Meiji days there was great need for secondary and higher schools for bourgeois classes. But now the industrial revolution has thrust these bourgeois down into the proletariat, and ninety-five percent of the entire population of Japan is now facing a hand-to-mouth existence. If Christian institutions cannot teach *how to live*,—how to live in simplicity on this poverty-level,—such bourgeois-minded Christian institutions have no reason for existence.

I know of one good college which opened a new course. But the government did not give any credit to that course, so the graduates could not get any jobs, though they had studied for four years after completing high school. Therefore the students all complained of the unkind attitude of the school authorities.

Occupational Education

Millions of people are awaiting some occupational education, such as craftsman's schools for industrial education, of the type of Miss Dowd's School in Kochi, or such as Mr. Nishiyama's night school in Matsuyama. The Peasant Gospel School is another type of such a school, and the THREE-H school of the Seventh Day Adventists. They teach Head, Heart, and Hand in that institution, and this sort of institution appeals to the peasants and the proletariat of Japan. And we do not need much money to start this sort of school; but we do need *many* schools

of this nature, beginning with at least one in every province.

Hitherto our Christian institutions have cost a great deal at the start, and therefore such schools have been too limited in number, with correspondingly small influence. We must, however, start hundreds of Christian industrial schools, to teach how to live, and how to honor God through occupations, and professions. We must produce more Priscillas and Aquilas through tent-making with St. Paul. We must teach carpentry as Christ was taught by Joseph. We must send missionaries, as did the Moravian brothers, missionaries who were the finest of craftsmen. We must embody the Christian faith in the crafts, as the mediæval monks taught manual labour to the Goths and Gauls.

Theological Seminaries

Our educational reforms should start with theological seminaries. The graduates of the present seminaries know Old and New Testament history, but they do not know present day history. Though they have to save sinners, they do not know anything about criminology, rescue work, and relief work. They know many theories, but they have not practised these in life.

Therefore we must divide the theological seminary course into three parts :— (1) those who are going to be Bible teachers must receive Biblical education thoroughly, including Greek and Hebrew ; (2) those who want to teach Sunday School must receive, beside instruction in Biblical theology and history, something more about Nature Study, religious Fine Arts, the Christian Brotherhood Movement, and Methods of Social Religious Education ; (3) those who want to *serve* with Christian principles must be taught the practical way of *organizing* the social and economic chaos into better social units.

The graduates of such a school, when they leave it, will be able to serve in all three ways at once in any given parish. Unless we take up this triple schedule in our own seminaries, pastors will be left behind in the modern period

of civilization. They will live in the big cities like monks in monasteries, ignorant of what is happening outside their churches ; while the church will occupy a most unpleasant position, lacking the leadership of society.

Teaching Coordination

In our theological seminaries we must also teach more coodination in the brotherhood movement. Protestant pastors are too individualistic in their behavior and in their thinking. They are each independent from their congregations and they are protestant to each other ! Therefore they lack organized force to move as a mass.

Short-Term Non-Equipment Schools

It is not necessary to have a permanent year-round school. If a few pastors will come together in winter time, someone becoming the principal, someone teaching Bible, someone the professor of mathematics, someone teaching chemistry, someone argriculture, and so on, they can form a good Peasant Gospel School, and can influence the farmers around them in their province. The same principle and method can be employed for Lay Preachers Institutes in the cities. This plan is very necessary for the evangelization of the rural and industrial groups of Japan.

Economically speaking, to leave a church building unoccupied through the week and use it for only a few hours on Sunday is too much waste, for poverty stricken Japan. We must utilize our church buildings through the week, especially for educational purposes. And we must utilize our Christian educational institutions for evening as well as day classes. The evening classes would be for different groups of students—for industrial workers and shop apprentices. I know that some of such classes are very discouraging because of small attendance, but nevertheless out of such small classes comes the true Christian leadership for the future.

When I was in the slums of Kobe I taught a half a dozen students for more than four years, morning and evening. Among them I won lifelong friends, who helped me to organize many unions, and to carry on the settlement work to this day. So I wish all missionaries and all evangelists and pastors would organize some sort of school through coordination with other pastors or evangelists.

I feel the need of classes in how to make bread, how to make hams, how to make bacon, and how to get tree crops. Mr. Masuzaki has recently been to Omi Province to teach a class of more than a hundred girls how to make bread.

We need a travelling Christian Farmers Institute for young men, and another for young women, to meet the need of the poor peasants, whose population comes to one half of the whole population of Japan. The task is too great ! We must increase the number of our schools to one hundred times the present number ! Otherwise our battalion for bringing the Christian campaign to victory is not well enforced.

Chapter XIX

STUDENT THOUGHT AND CHRISTIANITY

Shigeru Nakajima.

The Present Situation

It must be said that the student attitude toward Christianity in recent years has been anything but favorable. Marxism is rampant among young people and "dialectic materialism" has become their sole creed. They look down upon Christianity as the "opium of the people" that blunts class consciousness and cools down the revolutionary spirit. While only a part of them are really active as communists, communism as a thought tendency has so thoroughly permeated their life, that only a few are completely outside its influence. As the Government follows a strict policy of suppression, it is not easy even for the more energetic to take an active part in the movement. As a result, young people are unable to give expression to their thought and creed. They are in a state of suppression. This makes them cynical and gloomy.

Again, graduates from colleges and universities cannot readily secure positions on account of the prevailing economic depression. Hence, young people can have no practical hope or faith in the present industrial system. None can be inspired by an ambition to make a career in the business world. This leads to despondency and pessimism.

The recent vogue of sports and eroticism among young people may be accounted for from this angle. Sports are, of course, good in themselves ; but their recent excessive vogue must be ascribed to the necessity on the part of young people for some sort of self-deception. Another anomaly is the vogue of eroticism. Sensuality is a vice

to which young people are prone to fall victims at all times and places. But its excessive prevalence in recent times must be ascribed also to necessity for self-deception on the part of the young people of to-day.

Of course, Christian students there are, but they are not generally respected by their fellow students. They are rather ridiculed as Quixotic or as a conservative and reactionary element operating against the new social movement.

Looking Backward

But this has not been the situation all the time in this country. There was a time when the best of the students came to Christianity and Christians were respected among their fellow students. This was the case from about the time of the Russo-Japanese War to the beginning of the World War. It was for Japan socially and spiritually the time of awakening to dignity of individual personality. Individualism in its best meaning was their creed.

The patriarchal family system was beginning to collapse and individuals were aspiring to emancipation from patriarchal authority. Women were coming forth "from status to contract" in their matrimonial relation. Politically, constitutionalism was asserting itself through bureaucratism. Liberalism and democracy furnished the highest of ideals and aspirations for young people. Industrial developmment was in its early stages and had good prospects. Young people believed in the industrial future and became inspired by ambitions to make a career in it. Smile's "Self Help" and Marden's "Pushing To The Front" were their favorite books.

Christianity taught them the dignity of the individual soul. At this period, it could satisfy their aspirations in all their aspects. It helped in the emancipation of the individual from the patriarchal authority, by inspiring the spirit of personal dignity. It contributed much to heighten the social position of women. It inspired, politically, the true spirit of constitutionalism, liberalism

and democracy. It furnished young people with the spirit of self-dependence, responsibility, industriousness and thus equipped them for business careers.

The best of the students came to Christianity and got their aspirations indorsed and strengthened by religious faith. The Christians were leaders among their fellow students in all sorts of thought movements.

Social Changes and Christianity

Why all this change since the World War ? Is it owing to the recent excessive prevalence of Marxism among young people ? Partly it may be so. Japanese society has been subject to the influence of Occidental thought tendencies. Some kind of new-thought, now this now that, has always been in vogue here. The recent prevalence of Marxism among young people may, to a certain degree, be ascribed to this peculiar condition of the thought life of this country. But the whole matter can not be explained away in such a simple way. Japanese society itself has changed, and has offered a social basis and background for the thought change. Human society and human thought have changed all the world over.

The change in this country is only a part of a world-wide change. Liberalism and democracy are already realized facts even in this country, and attract young people as ideals and aspirations no longer. The emancipation of the family has come near to its realization and attracts young men and women as an ideal no longer. As capitalism came to its maturity, there sprang up social problems and the labor movement. The world stands now before the prospect of a better system than capitalism. The individual personality which emancipated itself from state authority in the Meiji era, finds itself now as a member of a greater and deeper society than the State. As the modern age is said to have found " society ", so also Japanese, in recent years, have found " society '. Capitalism and imperialism are the two great anathemas to young people now. Their aspirations are for socialism and interna-

tionalism. Marxism came forth as the best interpretation and analysis of this social situation. Backed by the above mentioned peculiar condition of the thought life of this country and the economic depression of recent years, Marxism easily took possession of the minds of young people. A Christianity which can not give any other ideals than self-reliance, liberalism and democracy, does not satisfy them any more. Christianity has itself too close an historical relation with capitalism. To the degree that Christianity as Protestantism, has had an historical role as the inspirer of capitalism in its immature stage, it has many capitalistic traits in its creeds and doctrines. It can no longer give expression to the aspirations of the present age.

In a word it has become outgrown. Of course religion has its special function for society and human life and can not be resolved into mere thought elements alone. But a religion which can not lead social evolution and human progress must be said to be a religion which is outgrown. It is a world-wide phenomenon, not limited to this country only, and it means a crisis for Christianity. But we must remind ourselves that Christianity is greater than Catholicism or Protestantism ; that the spirit of Jesus is greater than that which any historical church has ever manifested. Christianity is a life, which grows and develops.

The Future

In the circumstances mentioned above Christian students were generally in a depressed condition and remained sceptical and inactive. The Y. M. C. A. for example could take no active role in student life. It continued merely to exist. But from the autumn of 1930 the situation began to change. Under the leadership of the Y. M. C. A. Christian students began to be active. It is a remarkable thing, that they began to take fire in such a fashion after so long a period of inactivity.

It must be understood in connection with the " Social Christianity " movement in this country. The principal

leader in this movement is Mr. Kagawa and his "Kingdom of God Movement" must be acknowledged to have a great influence indirectly upon the students' movement. But the students are not satisfied with the present condition of the "Kingdom of God Movement". They want to go much further. The "Social Christianity" movement is going on among students as the "second reformation" of Christianity. Their "declaration" at the close of the summer school at Gotemba, last July, is expected to have an epoch-making significance for a new activity of Y. M. C. A. Christian students.

The purport of the "declaration" is that the individual Christianity of the old type is no longer adequate to the situation; that the problem must be attacked from a new Christian standpoint. The statement points the way clearly to a new spiritual start of the Y. M. C. A. They are now striving to attain a new type of Christianity and a new type of Christian character which is socially conditioned. They are aspiring for the "Kingdom of God" as a newer and richer ideal than a merely individual one. If this new movement can develop wholesomely and attain its goal the position of Christian students among young people will be strengthened and the Christian student will be able to exert an influence among them.

The main cause for the fact that the young people of Japan are now in the grip of Marxism, is that there was till now no better expression than Marxism for their social and international aspirations. The crash materialism of Marxism is not by any means what young people really want. There remain within them religions impulses that are unsatisfied. If Christianity with a new start can satisfy these impulses and give expression to their aspirations better than materialistic Marxism, young people may be expected to come to Christianity again as in former days.

Chapter XX

WOMEN STUDENTS AND CHRISTIANITY.

Mrs. May Fleming Kennard

A word that is overworked in a large class of Japanese college women this year is "chaos". This they use in speaking of society but it describes both their world and their thinking. It is impossible to tabulate their thought; questionnaries prove inadequate; and workers among students do not venture material for print. Some foreigners went expectantly to hear a lecture by a Japanese professor who had been asked to speak on the thought of Japanese students and the books they read. He talked instead on another subject, "because", as he asserted, "on student psychology, one can say too little and too much".

What was said of the history and present status of social thought in men's universities by Professor Sugiyama of Waseda (see *Japan Mission Year Book* 1930, may be said also of women: their thinking, if less radical, is more comprehensive, embracing the difficult problems of their own place in the family and community, as women, struggling against the oppressions of the past. Comprehensive survey of their status and movements has not been attempted in Japanese, and is difficult in its complexity. They do not know themselves. Writes a college senior, "the most striking characteristic of contemporary women is variety. There is no woman one hundred percent typical of Japanese women today. We have fashionable names which seem to represent some women, such as 'modern girls' or 'Marx girls', but they are only names and do not show much about women's actual social position or moral sense, which concerns love, marriage, or chastity. A few years ago intellectual women seemed to be indifferent to politics, but they are awakening. In literature and art

and education we are proud that we are not inferior to men by any means."

Toward Christianity the attitude of women students is moulded by these interests, political, social, and educational: ideals that often spur them forward on the highway of Zion, but as often serve as barriers to spiritual concern.

Communism, more than any new factor, influences their choices today. Any discussion of student thought always begins here, and it is usually a long time before such discussion ends. There is always the fascination born of mystery and secrecy, heightened by dangerous adventure. Won to social vision, most students associated in such underground movement are really not so radical as they think themselves to be. Their ignorance of social science and their lack of training in clear thinking result in a great deal of confusion as to the difference in meaning between communism and the most normal kind of social ideas. They make vague or extreme statements without realizing their meaning. Many are arrested, but most of those questioned by the police are pronounced "not very deeply infected". Their sympathies have been worked upon or they are excited and curious. They may have been in some study groups or have been used to distribute pamphlets. But the sensation that they and the actual Marxists create is quite out of proportion to their number. On very slight pretext, they agitate, distract, and disturb. The fear and suppression of all so-called "dangerous thought" has a tendency to increase its amount. Whatever its results, far more than we realize, there is an increase in the extent of communist propaganda by means of study groups and wide circulation of literature. Some students learn a great many facts about labor in other countries. Real communism makes stern demands. When won to the last stage of participation, women, as well as men, sacrifice everything, even the family, so supreme in Japan, for the cause which to them means liberty for the oppressed, to be gained in no other way.

Writing of them, one girl student says, "There's a mingling of praise and blame in the popular criticism of their heroic behavior. They are suffering the experience of a

pioneer, and, whoever they may be, most women have some essence of pioneers". Another writes, "While we esteem highly their undaunted strong conviction in the movement itself, their righteous indignation, their burning love for the oppressed, we cannot believe in their campaign for revolution. But so far as the control of public thought promotes numbness, and school discipline is to limit the interests of students in school, walled off from society, we cannot prevent the student from radicalism. We must not put the feeling of social justice to death, nor fail to recognize social conditions. But we cannot justify the means of violence."

Rural conditions likewise receive a share of this aroused social passion. Two or three years ago concern was limited to the cities. With their access to many municipal documents they wrote surveys and compiled facts and statistics. Today this interest is somewhat superseded by a strong sympathy with the problems of peasants, such as poverty, taxation, and land tenure. They do not know many definite facts about actual living conditions in rural districts and for the most part display surprising ignorance of health and sanitation among them. They show rather the kind of strong passion expressed in Edwin Markham's "The Man with the Hoe."

The new peasant literature stimulates this rural interest. It has sprung up all over the nation, and takes the form of novels, plays, and essays by and on behalf of the peasants. These works are usually by men and women who are very young. They appear first in the periordical literature, which is read everwhere in Japan, new magazines appearing suddenly to replace those superceded, and some quickly attaining immense circulations. Besides the magazines sold publicly there is the literature circulated secretly by communism.

The fact that proletarian magazines all recognize the functions of women, is also important in encouraging this interest. No other wing of political thinking accords to women a fuller emancipation from the oppressions to which they have been enslaved. And in writing of this sort, women themselves are taking full part. There has never

been a period in Japanese history when Japanese women have been so active in writing and in speaking as today. These new women writers are able to stand fully upon their own merits, judged both as to quantity and as to quality.

As to effective results, they are nil, when it comes to solutions in rural areas. Having exposed the evils, they do nothing to remedy them. Hence the effect is merely destructive. Women students show no desire to serve there. Even if some of the Christian students did elect to go to rural districts where conditions are acute, as some have done in the cities, they would find no Christian auspices under which they could effectively work. For our churches, with but very rare exceptions, have no program except one of preaching.

Results in the cities include the stimulation of student cooperatives. Christian students in Tokyo in 1929 organized a cooperative that is worthy of special note because of the peculiar religious zeal of its members. Girls have taken part in it with a zeal equal to that of the boy members. Writes one, "These societies help to reduce prices for the public as well as for the students. But their greatest contribution is in giving cooperative training to the students as citizens of the future." This development is especially encouraging: as a corrective to the signal lack of social consciousness in Japan and for training women in cooperative effort. In this movement they are conducting themselves with success and ability, and with a minimum amount of friction among themselves.

In the reshaping of the attitude of undergraduates toward Christianity, this awakened social interest is having some of its most significant results. It has established standards by which they judge the church. Hitherto the majority of social leaders, both men and women, have been Christians. Many were no longer active in church life, but nearly all had been the products of Christian training. The women leaders in social reform have nearly all been not only strong Christians, but active church workers. Practically all the participants in the University

Women's Association of Japan, and most of the delegates to the Women's Pan Pacific Conference are Christians.

But Communism has challenged this leadership, and driven many of the younger women away from Christianity, with claims to higher social vision. Hence those students who a few years ago would have found their place in the Christian church as the natural place for those who sincerely desired to serve their fellows, turn their backs upon it as the agent not of liberty but of indifference. And the more they are filled with consuming passion to give their lives and make every sacrifice for those who suffer, the more they have tended to cast their allegiance elsewhere. In most churches there is no work for them at all. Nor are they satisfied with the relief work and other palliatives of more progressive churches. Their demand, to quote one of them, is that the "unjust capitalistic system be abolished". And here the church is silent.

Thus it is that the solutions offered by official Christianity are proving inadequate to stem the flow toward Communism. In the majority of smaller churches, students hear little or nothing at all about the social interpretation of the Gospel. To be sure the National Christian Council has passed resolutions on unemployment and formulated a social creed. Most students, however, have never heard of these declarations, or else do not take them over seriously. Communism, by contrast, presents to them a stirring appeal to dangerous living for the emancipation of oppressed millions. Thus Christianity is stripped of its distinctive appeal.

It is the exceptional young women who can think her way through the lukewarmness of official Christendom and the godlessness of Sovietdom to the militant Gospel of the Son of God. And the large majority, bewildered by the respective claims of Marx and Jesus, drift to and fro in their indifference, or are appalled through their own inability to do anything effective.

Breakdown in authority is another factor today shaping the attitude of students to Christianity. Student insurrection is rampant. At some stage in their careers most of the men have had part in a school strike. Practically

every secondary school in Japan this year has had some measure of insubordination.

Girl students, if they have been less violent than the boys, have been equally active in movements resisting authority. Obedience is more an ideal of the past. Sometimes they protest against existing methods of education and authority, just because they are authority and existing, whether good or bad, but even on the part of more stable students there is active effort for a larger share in school management and a greater variety of student activities. There is much criticism of school curricula. Some girls complain that higher education is useful chiefly for training teachers and too alien to actual life. They demand that the teaching of English be made more practical. They ask for sociology and economics. They wish to re-educate their mothers. They are very bitter against society because they cannot get positions after their long education is completed.

As a woman, the woman student faces a whole group of special problems. Christianity merged with western social custom, for one thing, has given her desire for greater freedom than had been allowed by Buddhism in association with the male sex. This desire for wholesome companionship has led of late to a lot of experimenting in the breaking of the old restrictions, and with varied results.

Along with this too goes the determination for change in customs and laws concerning marriage. The latter are very unjust to women. "Therefore women would be thoroughly active", writes a student, "not awaiting their future like a blind fatalist sitting on a comfortable chair. They must rush out into the struggle by themselves to gain their final happiness. They must become interested in the study of the laws, and know clearly their situation and acquire political rights so as to elevate more and more their low position under the marriage laws." Many also are conecrned with progressive ideas on contraception and control of the size of their families.

As to sex education, one finds all too little of Christian influence. Progressive thought comes to these students mostly through vicious sources, like Moving Pictures and

pernicious literature. As in all else, Japanese magazines exert wide influence in matters of sex. Japanese women with a fine sense of chastity brand them as among the most corrupting influences in the nation. Their circulation is tremendous and through them even children derive their moral ideals. Such literature specializes in the nonsensical, grotesque, and erotic. For smartness they have coined a whole new vocabulary for things connected with sex.

As a corrective to Hollywood and to this wrong kind of reading, there is the work of Mrs. C. B. Olds of the American Board Mission. She has travelled widely this winter presenting to girls' schools and to parents the Christian ideal of womanhood. Such a mission as hers is an entirely new thing, and her message has been well received and everywhere drawn large attendance. A prominent feature of meetings has been the sale of suitable literature.

On a ten day trip in one city and rural area, the sale of the books and booklets she brought with her came to over 600 yen.

In the field of education the zeal of Christianity has had one unforseen result in the stirring of Buddhism to raise its standards for women. A native admission of the motive was that Buddhist women " may not be in the hands of the Christians". It has been generally recognized that under Buddhism the status of women had been lowered. Today, however, we see even the priesthood opened to them, and the Shinshu sect of Buddhism has recently started in Tokyo a Female Priests' Training School. So far five graduates of Nippon Joshi Dai Gakko have been favorably considered, and twelve others who graduate from women's colleges this spring are expected to be admitted.

In secular education, courses in liberal arts and science have now been opened to women in the Imperial Universities of Kyushu and Tohoku, and in Meiji University. The Tokyo University of Technology is throwing open its entire curriculum to women, besides offering a special women's course, including dyeing, textiles, and ceramics. There is also a higher standard for other forms of women's educa-

tion. Three Red Cross hospital nurses, for instance, are completing a three year college course because they realize that the standard for nurses has been too low.

Athletics likewise are increasingly exerting a wholesome influence in the lives of women students. Such a change is welcomed much by their foreign teachers, who always have been amazed at the ascetic lack of concern for health and the number of breakdowns and deaths among their pupils. Japanese sport lovers are proud of the records of their athletes. It is a married woman who holds the record for discus throwing, and Japanese women distinguished themselves at the Olympic games. Mountain climbing also has become a challenge to their endeavor. As to swimming, they claim it as their national sport. They value it as asset to increased height, the strengthening of limbs and the promoting of a balanced beauty of the body. "If mothers themselves understood", writes a student, "what sports really are, their good effects on the character in qualities of self-sacrifice, sense of justice and impartiality, observance of rules and cooperation, they would not hinder their daughters' desire to enter sports but would rather inspire them. Then the world would be full of strong mothers and strong children."

When it comes to the study of English, it is but a diluted Christianity at best which is exerting its influence upon most students through the medium of English literature. Oscar Wilde, Thomas Hardy, Miss Radcliffe, Mrs. Dalloway, and Aldous Huxley: these may be named among the writers exerting the most influence upon the present generation of women college students. Such authors are being widely translated, and frequent articles about them appear in Japanese magazines. In the English original students find their reading more difficult than many of the older books, and yet inspite of this language barrier they are probably better informed of the contents than the majority of western college students. The attitudes of such authors appeals to them beyond the subject matter. For instance, one student says "What we believed in hitherto as fundamental truth is only hypothesis. Everything is ruined. We can no more be safe in our lives.

The world is a chaos. Huxley can by no means keep himself from this current of skepticism, but is himself suffering at the head of the world. *In his works we find the image of ourselves.* Hence his popularity and influence." And another, "We are in an abyss of painful doubt about life. We love Hardy's characters best because they resemble our own. They are close to us and the world of reality".

They like also poets of India, such Tagore, "because instead of light and joy," as one expresses it, "his poetry is full of the fatalistic loneliness of an Oriental".

This pessimistic outlook concerns the majority. There are also some students who derive their inspiration from *The Religious Poetry of Today,* that show marked enthusiasm for *Paradise Lost* and *The Hound of Heaven,* or write, "Tennyson and Browning gave me spiritual food".

An indication of their thinking may be gathered from the following topics of graduation essays in one Japanese Christian college. However, the list must be received with a certain caution because the essays were prepared for filing with the Department of Education by students most of whom were competing for the limited number of vacancies as teachers. Those topics listed include all presented by about half of the class of 1928, whose names begin with A and down through O., in alphabetical order :— The Way to Peace, Pioneering in the Hokkaido, Japan and New China, "Kabuki" and "Odori" (Japanese stage), The Sea and English Poetry, Madwomen in "No" (Japanese stage), Women in Samurai Ascendancy, Christianity in "Paradise Lost", A study of Japanese Baths, Marriage Problems in Modern Japan, Religious conditions in China To-day, Japanese Emigration and the Future, Readjustment of Ex-prisoners, Modern Civilization in Japanese Villages, Monica the Mother of St. Augustine, Woman in Primitive Times and To-day, The Seasons in the "Kokinshiu" (ancient Japanese poetry), A Child's Garden of Verses, Children's Hardships in Entering School, A Brief History of Social Work in Japan, God's Judgment as Revealed in Dante's "Divine Comedy", The Student Movement in China, Is Suicide Justifiable ? Women and Social Work in

Japan, The Feminism of "Seitosha" (Women's Movement of Meiji Period) and of To-day, Japan and the West, Artistic Beauty in Lacquer, The Unhappy Children in Japan, Trades-Unions and Strikes, Abraham-Lincoln in Poems, The Persecution of Christianity at Nagasaki, Women and Occupations, Japanese Sword Guards and Inlay Work, Women in Wessex Novels, The Moon in Literature, A History of the Love of Nature, The Relief of the Poor in Tokyo, Pre-School Years, The Story and the Child, Nationality in Japan, A Study of Modern Girls, Women and the Industrial Revolution, A Better World for Discharged Prisoners, The Problem of Overpopulation in Japan, A Vanishing Race, Dormitories of Mill Workers.

Within their own lives, whatever their outgoing interests, comments on their reading and personal conversations reveal a desert of loneliness and dissatisfaction. The sudden deaths of so many adolescent friends and relatives and the tragedies in their families add to the general sense of helplessness and fatalism. In their disappointments and questions concerning the value and purpose of life, each one feels that she is suffering alone. They do not have the strong friendships that mean so much in other countries.

Dominated so by movements of thought such as these, it is hardly to be expected that the number becoming Christians while in college should be as large as it was some years in the past. The propaganda of communism and failure as yet of the church to provide adequate substitute, is of course alone enough to deter a large percentage. So too with the feeling of self sufficiency and interests wholly secular: good as many of such trends are in themselves. Though from the sense of the wrong inflicted upon women in past ages that Christianity alone among the religions of the world has zealously striven to righten, and from the heart hunger of their own souls that is met alone in God, a certain number become Christians before their graduation.

One such, in giving her reason, said, "I had to believe in God because I could not do without him". A College of Pharmacy woman, who has just received baptism, says, I tried my best to believe the Buddhist way, but I couldn't".

Writing of her ideal of a home, one says, "My ideal home is a home of prayer. This ideal has come to me because I do not have one. If I were a wife and mother I should lead the home to pray". She has now graduated, and though having no regular position has given the first money she earned to the Kingdom of God Movement in her church.

Though they have become Christians, even yet with many the sense of loneliness has persisted. After the death of the noted Christian leader Kanzo Uchimura last year, who because of his combination of deep Christian earestness and strong Bushido spirit, had a strong student following, one wrote, "I thought I had a strong Christian faith before, but now I see that I must face God alone." A further limitation in the experience of a large number is the coming to know the comfort of Christianity without sharing in its bouyant strengh.

It is especially striking that in Japan a larger proportion of women students become Christians, even three and five years after they graduate, than during their undergraduate days. Their decisions are mature and they exert influence on their communities. As most high school and college women graduates have heavy responsibilities in their homes as soon as they graduate, and are not free to attend church services even if they wish to, not even those who are already Christians can be judged by their appearance in public. High school alumnae and women who have been in Christian hostels for students remember with special affection the Christian gatherings which they rather resented if attendance was asked of them in school days. They are the very ones who vote year after year in alumnae associations for chapel attendance to be required.

But students who return to the country after graduation often feel little in common with the older women. One writes, "They seem to lack aspirations" or to be unable to express them. "Our point of view is entirely different," said a young Japanese teacher of English in a small town near Tokyo. A visitor to a church cannot judge of women and girls of Japan just by the English speaking and advanced thinking graduate of a girls' college, who may

respond to her speech enthusiastically, while the other women do not understand what she is talking about. Another visitor may quite bore the students by her simple Bible talk or concrete information for their homes and children which are the center of the lives of the married women in Japan. One of the chief problems of well-equipped pastors is to preach to both students and the other members of the congregation at once. This is because of the great gap between the understanding of their hearers and the usual emphasis on the sermon part of the service. It is rather rare to find a church with a large attendance of both students and other people. Moreover, even if it were desirable, a strong church cannot be built up only of students. And they are far more transient than in other countries.

Something of the attitudes of undergraduate Christian students was shown at the Student Y.M.C.A. Conference, held at Gotemba in 1930. Thirteen women's colleges and higher departments were represented by eighty-two delegates. The theme of this conference was " We Are Workers together with God". Although there was a good deal of reserve in asking questions during the classes, there was an unusual amount of informal discussion with the leaders between sessions, chiefly on the subjects of Marxism and how Christian students may meet it, on the modern interpretation of Christianity new to the majority of the delegates and on the social application of Christianity. A good deal of the discussion seemed academic and theoretical, but much practical interest appeared on the day spent there by Captain Yamamuro of the Salvation Army, herself a graduate of the Women's Christian College, and a teacher in the Salvation Army Christian Workers' Training School. Every minute of her time was spent answering questions about need and opportunities in social work. The spirited information and appeal of Mrs. Kubushiro of the National W.C.T.U., for women to take active part in politics and to work for the privilege of voting against outstanding social evils of the nation was followed by the most lively discussion session of the conference. The local Associations reported a good deal of social relief work, done

especially at Christmas. The Women's Christian College group is doing both evangelistic and educational work for the people of the Tokyo surburban village where it is situated. The outstanding difference between this and other previous conferences was that the students were thinking much more of others than of themselves, in contrast to the rather exaggerated introspection and concentration on personal problems, of other years.

(In contrast also to their usual pessimistic attitudes, they felt themselves to be marching forward, full of vigor.) At the same time, the personal difficulty, which each generation thinks new, in reconciling faith and reason or faith and service, was as real as at any student gathering in other countries. And to them it seemed newer. The words of two delegates: "I am sure that the Christians' chief element is their confidence in God, their obedience to Him; Christian faith is to trust Him", and, "At this conference we had opportunity to turn our thoughts to social problems, as well as to individual salvation: faith is very important and must come first, but it is not enough". These express the two attitudes, the latter being more typical. A new step in the life of men and women students was taken by delegates selected from the women's conference accepting the invitation to attend the Y.M.C.A. student conference following their own. They have had several lively meetings together during the year.

But old feelings last longer than old thoughts. Student hearts are human hearts. Timidity, distrust, inability to remove the veil women have long been trained to keep over their hearts, superstitions dread of being laughed at, or supersensitiveness to criticism, lessen their weight with leading non-Christian students. They will command much respect when they show more social courage and give more united support to one another. As there is suspicion and strife in every other group, there must be among them an unaccountable loyalty to one another, and to this there must be added an unaccountable love to all other groups. Thus their stand for Christ among their fellow students will be clothed with a radicalism of the Spirit that is unique.

Chapter XXI

ADVANCES IN CHRISTIAN SOCIAL WORK IN 1930

E. C. Hennigar

In beginning a review of Christian Social Work for the year just closed we are reminded that 'Social Work' falls into two divisions: 1. Relief; II. Prevention.

Relief work is picturesque, lends itself to portrayal in photos. A picture of a group of needy emaciated children being fed and cared for evokes immediate sympathy, and rightly so. But for the reason that relief work is picturesque we must not allow it to absorb all our interest. While it may be our immediate duty to care for the needy and unemployed who have drifted into the slums it is no less a duty to plan for engineering work far upstream where the current may still be turned into new channels and the drift into the slums be prevented. If we may use here a word of our Lord, (and surely this is not wresting scripture) "these ye ought to have done, and not to have left the other undone". This review will, then, fall into these two sections.

I. Preventive Measures.

One outstanding feature of the present Kingdom of God Movement is its interest in social betterment. Never has an evangelistic movement been established on a broader and more comprehensive basis. And this is logical for if

we are to establish the Kingdom of God in Japan we must first of all eradicate those forces that are opposed to the basic principles of the Kingdom—inequity, impurity and intemperance. Could these three evils be removed from society how much happier and better would society become and how much nearer the Kingdom. Of the many factors that make for poverty,—viz., sloth, illness, economic injustice, lack of opportunity, natural disasters, drink and vice, it would seem that it comes well within the sphere of Christian workers to seek the abolition of the latter two. The others are not overlooked, but they must be dealt with primarily by the educational system and by government action. Here in Japan the leaders in Temperance and Purity work have been, 90% of them, Christians. The one regrettable thing is that we cannot say that 90% of all Christians are heartily engaged in these reforms. If they were these evils would be doomed.

Temperance Progress

Alcohol touches and aggravates every social problem; crime, ill-health, poverty, slum conditions. Hence the deep significance of the work of Temperance reform. Could the 1½ billion yen now spent in liquor annually be turned into useful channels immense good would result to the nation, not only economically but morally and spiritually, as well as from the standpoint of health.

The Japan National Temperance League has been hard at work all year. The Annual Convention, held last April in Matsumoto was one of the most largely attended and most worth-while in the history of the League. The League is concentrating on two lines of action. (A) The establishment of a Temperance Society in every town and village in the empire. There are now some 1990 societies reported and probably as many more not yet known to the officers at headquarters. Shinshu leads the prefectures with about 300 societies while Echigo comes second with 130. There are 68 societies of the N. G. H. R. in the universities and colleges. Dry steamers number 23, mostly

sailing out of Otaru where this movement had its inception; 65 villages have gone dry in whole or in part. (B) The second line of action is a campaign in the Diet to restrict the use of alcohol to men over 25 years of age. There is already a statute making it illegal for minors to use liquor, the proposal now is to raise this age limit to 25, covering the period in university or in the army, the period when life habits are formed. The young men in many villages or young men's associations have already voluntarily adopted this reform. The bill introduced last year passed the special investigating committee by a vote of five to four but was left undebated when the Diet adjourned. Again, on January 26th of this present year the bill has been reintroduced by Messrs Nagao, Hoshijima, Takagi, Sugiura, Moriya and some twenty others. In order to bring the force of public opinion to bear on the members to favour this legislation a monster petition has been presented. The aim was to secure 10,000 signatures in each constituency for presentation to the local member. This would have meant a total of 4,000,000 names. That objective was not realized, but the number actually secured was nearly 2,000,000, a truly notable result speaking volumes for the organization and enthusiasm of the Temperance workers in every prefecture.

Abolition of Licensed Prostitution

The Abolition Movement has made very marked progress during the year under review. At present 25 prefectures, out of 44, have branches of the Abolition League. In January of this year committees for the organization of such branches were set up in Yamaguchi and in Nagoya. Petition campaigns were put on in 12 prefectures. The question of abolition was introduced in the form of interpellations in Shidzuoka, Iwate, Yamaguchi and Oita Prefectural Assemblies. Abolition Bills were introduced in Miyagi, Yamanashi, Okinawa, Kanagawa and Nagano Assemblies. In Miyagi and Yamanashi the bills were defeated but in Kanagawa and Okinawa they were passed,

and that on Christmas Eve. The Nagano Bill was passed a few days earlier. This latter was a notable victory coming at the end of six years of very strenuous effort during which period the brothel keepers had continually fought to defeat or at least delay the passage of the bill. (For further paticulars see 1930 Mission Year Book p. 156 ff.)

In Saitama where the abolition bill was passed four years ago the number both of brothels and of inmates has shown a steady decrease, from 8 houses to 3 and from 36 women to 9. Finally on December 27th 1930 on the order of the authorities the last house was closed and the last inmate set free. Thus Saitama takes its place along side of Gumma where abolition was effected nearly 40 years ago, as the second prefecture to rid itself of this nefarious traffic. In Akita where a bill was passed the same year there has also been a marked decrease in the number of licensed women year by year and we may expect very shortly to see Akita, as well, free herself of the traffic.

On the 27th of December an Abolition bill was introduced in the Imperial Diet and on February 14th was referred to a committee of eighteen members. The sponsors were Messrs. Bando, Hoshijima, Kurihara, Tagawa, Nagao, Sugiura, Shindai, Dei Matsuyama, Miyake, Katayama, and others. In this connection we may note that twenty-five Christians were elected to the present Diet and stand solidly behind all reform movements introduced. Abolition waits on public opinion, and public opinion is constantly focusing more and more on the question and is making itself vocal in many different ways. The latest societies to forward memorials to the Home Office in favour of abolition were the Medical Association of Central and Northern Japan and the Federation of Ethical-culture Societies (Kyoka Dantai).

Meanwhile the work of rescuing those prostitutes who desire and are willing to fight for their liberty goes on. The W. C. T. U. report that they have assisted 78 of these unfortunate women during the year, of whom 70 were in Osaka. The Japan Rescue Mission with branches in Osaka and Sendai are active in this work. One case of interest

was that of a girl who had escaped from a brothel in Kobe, had been sheltered at the Home in Osaka for three months until she was discovered and taken back to the brothel by four policemen from Kobe. This case was taken to the court in Kobe but the police were exonerated. The girl was then sold to a brothel in Osaka, her former owners declaring that she was 'Yaso Kichigai' (A crazy Christian), and of no more service to them. This girl has since escaped from the Osaka quarters and is now in a place of safety.

Shortly after this case in Kobe the Osaka District court handed down a verdict of "not guilty" in the case of a girl who had fled the quarters and had evaded repaying her debt to the owner. The newspapers report this as an 'unprecedented decision'. It will spell the doom of the system if higher courts uphold this verdict and declare that the loans made when girls enter this life are non-recoverable.

Baron Sakatani, Dr. Nitobe, Mr. Tagawa, President Hayashi of Keio University, Pres. Nakajima of Tokyo University, Mr. K. Tomioka and others have consented to become Counselors of the Tokyo Abolition Society.

II. Economic Betterment and Relief Programmes

Two Social Conferences have been held during the year. Taking advantage of the presence in Japan of Dr. Sherwood Eddy and Mr. Kirby Page, a One Day Conference was held on May 14th. Dr. Eddy and Mr. Page, coming as they did at the end of a world tour, gave a very valuable survey of social conditions in Russia and India, both of which countries they had visited. They urged that if we are to successfully meet the communists who have stolen our thunder and many of our methods we must have a very sincere and well defined programme for social betterment and levelling up of inequalities. The programme suggested looked to lifting from the bottom by a scheme of social insurance against unemployment, accident, sickness, old age, maternity and to be financed by steeply grad-

ed taxation on incomes, profits, land and estates. These measures with the eight hour day, minimum wage, co-partnership of labor and capital might well form the basis of our Christian programme.

Dr. Kagawa at this conference urged a scheme of co-operatives within the church, suggesting that a system of brotherhoods for mutual aid in time of illness should be the first step. Such a movement would be our best Christian answer to the challenge of Marxism. A resolution was passed recognizing 'the need of mutual aid cooperatives and pledging the conference to promote their organization."

On October 20, 21, also in Tokyo, was held the second National Christian Social Conference, attended by about 180 delegates. The growing interest in these social conferences, which correspond to the COPEC in England, is indicative of the healthy development of the Christian Church in Japan. The lecturers included Dr. Isoo Abe, Dr. Kagawa, Profs. Namae and Nasu, Messrs Sugiyama Motojiro and Takahashi Kamekichi leaders in the labour movement. The lectures have been published by the N. C. C. and that of Dr. Abe and Prof. Nasu appears in English in this volume. (See page 241)

At the close of the conference a resolution was adopted calling on all Christians to institute a fast once each week in order to give the cost of one meal each week to the relief of the unemployed.

Unemployment Relief

Enquiry in Osaka brought the reply that the city, rather than the Churches, was doing most of work for the unemployed. The city YMCA and the Fujin Home (Hayashi Utako) have Employment Bureaus. There are two others run by the city with Mr. T. Hachihama, a former Congregational pastor in charge. There are adequate dormitories in connection with these and considerable Christian work is carried on. In Amagasaki, a suburb of Osaka, some of the teachers and students of Kwansei Gakuin, anxious to

do something for the unemployed rented two small houses running one as a home for men for whom semi-permanent work had been secured and the other as a free lodging house for those really down and out. About 150 men have been helped per month to date.

In Tokyo at Negishi Community Center and at the Adzuma Cho Church in the suburbs, woodyards have been established where carefully selected men are given half a day of work at a time. About 20 to 30 men find work here each day. At the Fukagawa Kwaikan, a branch of the Baptist Kwaikan in Misaki cho, Kanda, free shelter is being given 60 homeless men every night. Two tents have been pitched in part of the Kindergarten playground to house these men who otherwise would be sleeping on the streets or in the parks. During the first month of this work 1396 free lodgings and 2792 free meals were provided for 442 different men. The ages run from 17 to 73 exclusive of three children who have come with their fathers; 80% were treated at the dispensary in connection with the Kwaikan. These men have averaged only one day of work each week with a wage averaging ¥1.00 per day. Four were found to be University or College graduates, twelve were Middle School graduates while only 26 were uneducated.

The Salvation Army struck upon a unique way of housing some of the jobless. Six barges were secured, Tokyo city paying the rent and the necessary alterations. These were moored, stem to stern at Senju bridge on the Sumida and they shelter in their holds, which formerly carried coal and general cargo, a family averaging 734 men every night. Nor do they go unfed, for every night the Army supplies them with their evening meal.

In Hamazono Cho, Fukagawa, is a fine three-storied ferro-concrete lodging house for workmen, one of eight operated by the city. This house has beds for 200 laborers at a cost of 17 sen each per night. However, at present this house is only 13% occupied, the men being too poor to pay the fee. To relieve the situation the city put up next door a large barrack structure where 200 men sleep crowded like sardines on the floor at a cost of two sen. Even this

did not meet the need and Dr. Kagawa prevailed on the city authorities to erect some large tents on the land immediately adjoining. These tents are overflowing with 170 men unable to pay even the two sen required next door. At first the men were sleeping on the ground but in response to an appeal made by Dr. Kagawa the churches of Tokyo by special collection provided flooring. A Christian man is in charge of this tent-village.

Two New Settlements in East Tokyo

East of the Sumida river (called by some 'East of the Jordan') and within the confines of Greater Tokyo is a population equal to the population of Nagoya. Here we find the low-lying industrial wards of Honjo and Fukagawa belonging to the city proper and a ring of factory towns as Kameido, Adzuma, Terajima, Arai and others totalling over 1,000,000 people. In this whole section there are four resident missionaries—all ladies. There are, serving this population, only thirteen churches and half a dozen other Christian institutions. There is a Labour School carried on at nights by the Presbyterian Church, there is the Industrial Y.M.C.A. in Honjo, established by Dr. Kagawa with two laborers' lodging houses, a cooperative store and Credit Union (pawn-shop) alongside. There is also, in Terajima, the Kobokwan, the fine new settlement conducted by the W.C.T.U. of Tokyo, where kindergarten classes, clubs, a clinic conducted by St. Luke's Hospital staff, a night school, supervised play-ground and relief work are the main features of the work.

In this district 'East of the Jordan' two splendid new settlement buildings have been opened during 1930, one by the Women's Board of the United Church of Canada and the second by the Women's Board of the Methodist Episcopal church. The first, the Aiseikwan, was really started in a rented building in 1915. A second building became far too small for the growing work after the earthquake and in January of last year the new 'Home of Love and Purity' was opened in Kameido close up against one of

the large cotton factories. The building is of ferro-concrete partly three stories and covers 316 tate-tsudo. Among the activities in connection with this institution are night school classes, kindergarten, clubs, factory work, clines, an employment office, work for the people living in barges on the canals as well as general relief work. In this latter department alone 2080 persons were helped last year. In eight cases girls were saved from being sold into the prostitute quarters or into geisha houses. As an indication of conditions that prevail on all sides in these districts we may quote two cases. One father, unable to feed his two children, rather than see them starve was offering his thirteen years old girl for sale for 30 yen. Another father who had had no work since summer and had even placed his tools in pawn for food was offering his little girl for sale in order to obtain food to keep himself and his other child, a boy, alive for a few more weeks. Both girls were saved from a terrible life.

The slums of Tokyo are gradually being pushed farther out across the Sumida river. The rag-pickers and junk-gatherers are congregating in North Arai beyond Senju Bashi. Many of these men sleep in the open fields. Setting out while it is still dark they make their way to the city, opening literally hundreds of garbage boxes and picking out anything that might in any way be salvaged they sell their collected spoil at the end of the day for an average of thirty sen (fifteen cents gold). Out of this even, many of them must pay for the hire of their cart. The only way that people of this class can at all live is by eating only zanpan, the left over rice collected from up-town restaurants and re-steamed. There is a regular well-developed trade in this commodity, in the lower parts of Tokyo. In December last a new Settlement, the Ai Kei Gakuen, was opened in N. Arai for these people and their families, the one piece of social service work in a community of over 20,000 people. The institution was dedicated on December 22nd and on the 27th eleven hundred junk-gatherers and their families gathered for their first Christmas party, for the larger majority the greatest event that they had known in their lives. Here again work for the children affords the lever

for lifting the whole community. The Ai Kei Gakuen specializes in children's work. There are already over ninety children enrolled in Religious Education classes and one hundred and thirty using a Children's Library. The Nursery School opened with every place taken and a line of mothers waiting to claim the first place vacated. Many children left the doors in tears because there was neither kindergarten room nor budget. The Well-Baby clinic is conducted with the help of the staff of St. Luke's Hospital. Thirty adults attended the worship service on the first Sunday after Christmas and many others have expressed a desire to attend.

Canal-boat Population

We have written of the vast population East of the Sumida, but on the barges which ply with freight up and down this river and its connected system of canals is to be found a population of nearly 20,000 people. Living in one small room below deck the life of these people is extremely miserable. The plight of young children is pitiable. Many of school age are denied the privilege of attending school through poverty or because of the migratory nature of the father's work. Several of our settlements are attempting something in the way of relief. Recently a group of Tokyo citizens have organized a society and have established a Primary school at Tsukishima where eventually one hundred boat children may be taken as boarding pupils at yen seven per month. Mr. Hiroshi Ito, an earnest Christian man is in charge. Two years ago Mr. Hideo Suzuki opened a Settlement in Minami Senju in which at present seventeen boat children are being taken care of, but this touches merely the edge of the problem. (Details of this work may be found in the January 1931 issue of the Japan Christian Quarterly).

St Luke's Medical Centre

On the West bank of the Sumida, separated only

by the river from this million of whom we have been writing, is rapidly rising the fine new ferro concrete building of the St. Luke's Medical Centre and Nurses' Training School. St. Luke's Hospital has been carrying on under a severe handicap, housed, since the earthquake in very inadequate barrack quarters. Even so a remarkably fine piece of work has been done which will certainly be greatly extended when the new $5,000,000 plant is completed this year. As has been already noted in this report Dr. Mabel Elliot, Miss Peters and their staff have charge of the clinics in several of the settlements east of the river. St. Luke's specializes in prevention of disease which is of even greater significance than the work of healing bodies already broken by disease. Public school clinics, pre-and post-natal clinics, well baby clinics are among the many activities of this institution for a more detailed account of which the reader is referred to the 1929 issue of this Year Book; also see page 265.

No work more fully represents the spirit of the Master who 'went about doing good and healing' than this work for the prevention of vice and crime and intemperance and for the relief of those caught and mangled in the ill-geared wheels of modern society. That the church in Japan is catching the vision of this task and organizing for its accomplishment is a matter for rejoicing.

Chapter XXII

THE UNEMPLOYMENT SITUATION IN JAPAN

Guy C. Converse.

The question of unemployment in Japan presents a number of difficulties to the foreigner who is trying to get any kind of an accurate picture of what is actually happening. During the year of 1930, however, the problem has had a way of intruding itself into our every day life experiences. Several people have said to me that never before in their experience in Japan had so many people been coming to them for jobs or for recommendations and advice to help in obtaining them. As one experienced American business man said "Every day the tales get more pitiful. They are now beginning to have tears in their eyes."

It is this personal angle which is brought to the attention of most foreigners residing in Japan and in most cases, in so far as providing jobs is concerned, the foreigner does very little hiring in Japan.

A walk along the streets of most any city will serve to emphasize the economic depression because of the number of pedlers and roadside shop-keepers, night-fair stalls etc. which have increased so largely of late. The other day I put the question to a certain white-collar executive, "What would you do if you lost your job and after energetic search, could find nothing. He replied at once "I would start selling something useful." In his answer he no doubt voiced a common reaction of many people, that they could succeed in retail business.

Other significant straws are the news items of powerful corporations such as Nippon Yusen Kaisha passing their dividends and others like Sumitomo cutting salaries 10 or 15 percent. Even the national government was not

to be left behind and announced a 10% cut in salaries of government employees until a threatened strike of the entire judiciary department led to a change of policy and according to later reports in the press the bonuses will be eliminated in 1931. This will be about equivalent to a 10% cut. Newspapers have also reported cuts in teachers wages, and even the fact of a widespread non-payment of the primary school teachers in some localities for months. Even the alleged increase in the number of suicides is accounted for by one newspaper as due to the economic depression.

For nearly the whole year newspapers have carried stories of various labor troubles, discharges and reductions in wages and bonuses including the most prosperous of Japanese firms such as Mitsubishi, Kanegafuchi, N.Y.K. and even including the Imperial Household Department.

Early in the year Tokyo City Reconstruction being completed the Reconstruction Bureau announced the dismissal of large numbers of men and made efforts to get other cities to take over some of their unemployed. Toward the end of the year the Tokyo City Electric Bureau got on the front page through a threatened strike by street-car employees, in opposition to reduction of wages and bonus by the city authorities.

After the London Naval Conference the announcement of the Navy Department of the contemplated discharge of a large number of men, brought a protest from the naval workers at Kure and the insistence that the average discharge allowance—¥684, which was the same as the allowance after the Washington Conference, should in this case be doubled in view of the fact that it would be much harder to find another job in these depressed times. On the same day the Nankai Electric Railway announced the discharge of 245 workers and a contribution of ¥700,000 discharge allowance.

In the face of the many newspaper items and the talk all about one of the unemployment problem, one is astounded at the statistics brought forward even by the most critical groups. Of course one expects to find differences,

according to the degree that the statistician feels resentment toward either the government of the day or the present economic system, but the staggering figures presented by the League of Nations for Western countries, dwarfed into insignificance the figures presented even by the opposition in Japan in the early fall of 1930. At a time when Great Britain with a population smaller than Japan was passing the two million mark Mr. Inukai of the opposition accused the government and suggested 360,000 as the number of unemployed. This was also about the time that the League of Nations report gave the United States with double Japan's population, a group of unemployed ten times as great or between three and four millions.

In the midst of this statistical problem came the national census, which laid especial emphasis on finding out the number of unemployed. As statistics go the count would seem to have been thorough. Some 65 million people were interviewed in Japan proper. The enumerators went from house to house and even the down and outs sleeping in the parks were cajoled into coming out on the night of enumeration by the offer of food. There was no red tape about the question. Each man was asked whether he was employed on the day previous to Sept. 30th. If not, he was numbered among the nation's unemployed. Premier Ramsey MacDonald has asserted that this method of house to house registration as practiced in Great Britain would yield twice as many unemployed as the method of leaving it to laborers to register at exchanges, on their own initiative.

There are two angles to this simple device of counting all men unemployed on Sept. 30th. First, it so happened that Sept. 30th was a fine day on which outdoor laborers could be employed if they had a job. This tended to keep down the count. On the other hand, the fact that unemployment for a single day was sufficient to register one among the great army of unemployed served to run up the figures. Both elements of course served to cause inaccuracy in the figures desired since it is the one more or less permanently out of work that is interesting society at the present time.

The figures collected by the census were not far off from those quoted by the opposition party namely 380,000 for all Japan. Osaka, the largest city in the country, and the most industrialized, with a population according to the census of 2,445,000 was given an unemployed population of 30,190 or 1.2% of the population.

At almost the same time in Detroit, the opposite method of allowing persons individually to go to police stations to register if out of work, and also requiring a year's residence in the city to qualify, brought out the fact that in that city of 1,200,000 there were 100,000 unemployed or about 8% of the whole population.

In addition to the census statistics there are other estimates. One of these which should have considerable claim to accuracy is that made by the labor exchanges or employment bureaus. At the present time there are 306 government employment offices in Japan proper, run by the various cities. Such a city as Osaka for instance has 19 scattered over the city. Cities of the size of Akashi or Nishinomiya would have one. These, of course, are in addition to the over 3000 private employment offices run by individuals. The estimate of these 306 exchanges, made after taking into account not only their own registrations but other statistics and factors, were as follows for Sept. 30, 1930: Japan proper 380,000; Osaka Prefecture 38,471.

Labor leaders on the other hand insist that the above estimate is too low and should be multiplied by 3 or 4, making at least 1,200,000. This also should be compared with American Labor leaders' estimate of 5 to 7 million in the United States. As apparent confirmation of the lower estimate an inquiry at three social service institutions all run by Christians, two of them Social Settlements, brought out the fact that none of them were having direct appeals for aid and that none of them had found it necessary to formulate any special relief plan or raise any special relief fund. The head of one government settlement when asked what he thought of the stories in a local paper of homeless people living under bridges, and of the fund raised by the newspapers to buy food, replied

that it was only newspaper propaganda. "There are always a few people under those bridges" he said, "Only the newspaper, by its announcement day after day of free gifts of food, has assembled there groups from other parts of the city." In view of the almost universal mobilization of social service agencies in American cities in some kind of special effort to assist the unemployed it seems to the writer that this experience should be made a part of the picture.

In any study of the statistical graphs prepared by the Labor exchanges three points stand out strongly: first, the number of applicants for work during the year makes a steady rise gaining some 65 points on the scale; second, the number of positions open takes a decided drop loosing about the same number of 65 points; third, the number of positions obtained remains very nearly constant, which would mean, of course, that with the number of applicants increasing the percentage obtaining employment would rapidly drop.

It is quite evident that some explanatory background is necessary when one is presented with such statistics as the above. On the face of them an American city would consider that prosperity had returned and would be satisfied in the midst of a boom to get its unemployed down to less than one percent. There are a number of explanatory facts that need to be noted.

Probably the largest single factor of difference from the west is the family system that still exists more or less in Japan. It operates as a tremendous social and economic shock absorber as we saw at the time of the Tokyo earthquake. No westerner can fully appreciate its power. Where it functions, no Japanese is ever without food and shelter so long as one of the family has a margin. The unit is not the individual, nor even the father, mother and children. It more nearly resembles the clan idea and includes a rather large group of grand parents, parents, children, aunts and uncles. Into this group the unemployed worker is absorbed. Everyone of them becomes his personal employment agent. Some job must and usual-

ly will be found. Until it is, however, the family carries him. Thus the number of unemployed registered at the exchanges is kept down, but the margin of the group is reduced. An American manager told me the other day of an experience he had just had in transferring one of his Japanese executives to another city. The man sent in a bill for travel for 8 adults including 3 grandparents, and 2 aunts all doubtless largely dependent on this one wage earner but none of whom, probably, were registered in the above statistics.

In the days when Japan was largely agricultural and before her population had increased to such tremendous figures, this system functioned rather smoothly. In those days a man went back to his village, was given a place to sleep on the *tatami* in the farm house, and was set to work by the head of the family at some job that would probably pay for what he ate. Today, not one but many of the members are scattered, but even so, one or another of them is likely to be able to find a place or a job for a member of the family circle. Thus much of the unemployment relief, which in the occident would fall on the government or social or religious organizations is taken care of here by the family system.

The fact that Japan has been made up of a homogeneous people with no immigration problem has enabled this system to operate much better than it would of course in an American city where a large percentage of the families of the workers might be in a foreign country.

There are several elements, however, which tend to lessen the efficiency at the present time. First, the Japanese worker is getting farther and farther away from the farm. The city population has gradually caught up with the farm population. The industrial worker is more and more a real city man perhaps born there, with no farm experience. He is a family man and therefore can not trek back home when industry is slack. Add to this the fact that the farmers themselves have been among the hardest hit of all by the economic depression and you see one factor at

least militating against the smooth operation of this age old system.

A second disturbing factor is due to the fact that for the first time in her history Japan has an industrial immigration problem. At least 300,000 Koreans are now resident in Japan proper most of whom have come in the last ten years while every day sees 200 or more new ones cross the straits. The great industrial centres are the magnets toward which these unskilled workers are drawn by the stories of wages of ¥1.20 to ¥1.50 per day. With a low standard of living whereby he can maintain life on 20 sen per day, one or two days work a week will keep him going. In time of depression, however, he becomes a problem. In the city of Osaka there are between 80,000 and 100,000 of these Koreans, mostly unskilled labours. In the six great cities the employment agencies report that 80% of the applicants for work are Koreans.

Another marked factor in a Japanese situation is the tendency to remain in one position. There is a permanency of position wholly unknown in the United States. Once a man is hired the employer has accepted a responsibility that is not easy to shake off. There seems to be something remaining of the feudal responsibility of the Lord for his vassals. In a period of depression this cuts two ways. In the first place it prevents immediate firing. The employers will hold on to his employees longer hoping business will pick up. On the other hand, once a man loses a job he is much less adept at shifting to something else.

As a part of the above permanency of position is the custom of paying discharge allowance. If a newspaper prints a story of a strike, it is ten to one that one of the leading objectives will be, increased discharge allowance. In this respect the Japanese workman would seem to lead the world. Often a company can not afford to discharge its workmen because of the large discharge allowance which they must pay. During one such depression the record paid to one wage earner by a large Osaka corporation was over ¥7,000. The allowance is based on wages and length of service. Two weeks' wages is the minimum, while a

month's wages for each year with the company is not uncommon. A certain American company in Japan gives 26 days' wages to men in its employ less than one year and a proportionately larger amount for each year of service up to five. Many Japanese firms, however, do not stop at five years but continue to raise the proportion with each year of service. When it was learned that the Mitsubishi Company were to discharge several hundred men and was paying on the average ¥700. per man as discharge allowance it is reported that a number requested to be discharged. According to a newspaper report the so-called discharges by the Imperial Household were arranged in such a way that a very large bonus was paid to any one who would resign. Those resigning at once got the largest amount, those a bit later less, and so on until after a year or more those resigning would get only the usual discharge allowance paid by the Imperial Household, which in itself was rather liberal. The working out of this plan means that a workman is safe for a considerable period if he has been in his position some time. In cases also where the allowance is large the workman may be moved into the owning class as he may use his ¥700 or ¥1,000 to buy an interest in a business, to start a taxicab or buy a piece of land.

A study of the unemployment situation in Japan would seem to indicate that the blow of unemployment does not strike so directly or so heavily on the individual worker as in North America. The above mentioned factors serve to absorb some of the shock. The cost of unemployment is better distributed. Perhaps because it is more distributed there would seem to be less of it proportionally than in England, Germany or the United States.

The explanation given by a Christian doctor of the small number of unemployed brought out by the census is to the effect that the concept of unemployment among Japanese is connected largely with factory labor and that any carpenter, for instance, who was not working on Sept. 30th would not think of announcing himself as unemployed since it is his custom to have many days during the year when he is not working. Another Christian social worker offers

the opinion that a Japanese would rather suffer in silence than appeal to the public for aid in getting work. He will not admit that he lacks work.

All of the above explanations may serve to show why the figures are less than would be expected but they serve also to throw into relief the very difficult position in which at least that margin of unemployed who have no family and no discharge allowance, find themselves. The fact that the social agencies do not see this group as large enough or of sufficient importance to lead them, even some of the Christian ones, to make any special effort to aid them is an indication of the situation in which such workers find themselves. A certain Osaka missionary estimates that at least a thousand people are sleeping out under bridges etc. the year round. This group has been very hard hit. Yet when this missionary attempted to interest officials in the problem he found it very uphill work. It would seem that the new industrial condition is bringing about new situations which the social service forces are not flexible enough to deal with. It would seem also that the various churches have missed an opportunity to function here in a way that would be very efficient and helpful. No doubt this group is not large as compared with the great cities of the world but the sufferings of the individual are just as keen whether he be one of a thousand or a hundred thousand.

Another factor of importance is the white collar problem. Universal education is turning out each year more and more thousands of graduates to compete for the white collar jobs, most of whom have caught at school an aversion to beginning in overalls at the bottom. Since the war the number of Middle Schools (Junior High Schools) in Osaka has doubled, while several colleges and universities have been started. At the time when demand has been decreasing the supply has been suddenly augmented.

In the past ten years the percentage of applicants who got positions has decreased each year. Beginning with 28% in 1920, it has shown a steady drop each year coming down to 18%, 16%, 11%, 10% and now for several years no more than 9% could find jobs each year. A foreign pro-

fessor in one of the leading Commercial Universities hearing of a job in a foreign firm for a boy at ¥35. a month mentioned it to the president of the University only to be told that there were plenty of their university graduates that would be glad of a job even at ¥35 a month.

Much of the discussion of unemployment, especially where it touches foreigners, is concerned with this group. They are a vocal group and have entree to foreign teachers, missionaries, and business men. Many people believe they are in reality the hardest hit. Competition is fierce here and there are no unions to promote cooperation among them. Meanwhile the schools get larger and the supply continues uninterrupted. Something almost in the nature of a panic pervades the student groups about to graduate. After all perhaps it is our education as much as our economic system which is at fault.

Chapter XXIII

SOME MOTIVES FOR SOCIAL WORK

Alice E. Cary

In her address to over five thousand social workers gathered in Boston, Massachusetts, last June for the National Convention of Social Workers, Miss Jane Addams sketched the results of social work in America during the past half century. Glancing through these results we can get at the key, the motive for doing work. She pointed out that social workers cannot necessarily *do* the work, *change* the laws, *better* the health conditions, *clean* up the poor housing, and *correct* all the maladjustments of society as it exists to-day, but to the social worker is the privilege of leading the way, opening the eyes of those leaders who can actually bring about the desired results. For instance, as a social worker studies the situation and goes about through his own community, he can see and gain such a first-hand knowledge of housing conditions that he is able to arouse a public sentiment which will force legislators to form some law to better conditions. Or his acquaintance with health conditions may be the means of spurring doctors on to try to find some means of lessening the infant mortality, or the havoc wrought by some particular disease. She gave illustration after illustration of forward steps taken by doctors, lawyers, legislators, and business men, motivated by the findings made through the quiet investigations of social workers.

Dame Henrietta Barnett who, with her husband, Canon Barnett, founded that oldest of all university settlements, Toynbee Hall in London, has put this very clearly in her presidential address to the first International Conference of Settlements in London in 1922, when she said,—

" The work of settlements is :

1. To point out facts, sometimes open to friends but hidden from officials.
2. To show where the shoe pinches, either in the law or in its administration.
3. To indicate fresh, deeper (and therefore often out of sight) needs and human requirements."

She goes on to say that "every settlement in every country would add to its usefulness if part of its equipment was a watch tower from which those who will look can see the social horizon, the rising of the winds of industrial unrest, the coming of the storms of rebellion against law, the gathering of the mists that choke spiritual faith and life." And what Mrs. Barnett has said of settlements is surely as true of all social work—the duty of discerning the signs of the times.

Acknowledging the strength and fineness of such a purpose, how does this fit into our missionary program and how can we justify it with the purpose for which we came to this country? This, it seems to me, is the reason for surveying the motives for social work here in Japan and our part in such a program. If we look to the findings of the Jerusalem Missionary Council of 1928, we find this statement,

> "The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over, as their Redeemer and to win them for entrance into the joy of His discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions, physical, mental, and social. We are therefore desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships."

Have we, as a missionary body, been carrying on our work along the broad lines suggested by this statement? Or have we felt that the social work method of doing Christian work has been a less worthy way, and one not calling for our best support?

As we look at the history of social work here in Japan, we find that other than the purely remedial and relief measures which go far back into history, little was done along constructive lines until a few years ago. Then, all of a sudden, social work sprang into popularity and many forms were undertaken. Of these, those having a lasting power and therefore a deep purpose can be traced to actual Christian leadership, or else to a definite Christian influence, to a faith challenged by the evils of the social system in Japan. And the methods used were in many cases so concrete and so appealing that non-Christian and even official circles followed their lead, and copied their program as something definite they could do toward a forward-looking movement for national betterment.

The missionary community has been much slower to enter this field. Several reasons may be given, the two most important being, first, that many have felt that our motive for being here in Japan is to "make Christians", to enlarge the church membership in such communities as we were working in, and that while the souls of the people were our concern, it was wisest to let the Japanese and the government take the responsibility for the living and working conditions of the people ; second, that social work at home, especially in America, although it had a deep religious motive in the beginning, had swung far to the other extreme, often denying the value of religious instruction and influence. With a danger that the same result might come here in Japan, it was felt that social work was not compatible with a missionary program.

I feel that this last is a very mistaken fear, and that there is nothing antagonistic to the deepest spiritual motive of missionary work in a truly sincere and broad social work program. Even if we should look at our work from merely the narrowest standpoint of "making Christians" how can we reach the large masses of the common people unless we resort to the methods of practical work ? The history of the Christian movement shows that in the years past practically all the appeal was made to the educated man, while very little was done for his less fortunate

brother. How can we reach the lower classes? In this word "reach" we have come to the heart of the whole matter, for if a person is poor, is hungry, is ignorant, is ill, is out of work, no adequate appeal can be made by only the spoken word (i.e. evangelistic work in the narrowest sense of the word). We must face the fact that such a person, even though the worries of mere living were removed, simply does not have either the mental capacity or the desire to sit and quietly listen to a sermon or talk. Not only might he feel that the speaker had neither conception nor sympathy for the serious straits in which he lived and tried to work, but he could not grasp through words alone what the speaker was trying to teach him. But if, for such a man, different methods of the social work approach were tried, help in finding employment, health clinics, recreation centers, educational facilities of a simple enough nature to be readily grasped, all done in a spirit of love for a less fortunate brother and a deep desire to help him, surely such could not but show him a sympathetic understanding of his personal everyday problems. Then as he gradually came out of his discouragement the time would be ripe indeed to tell him of the deep love for all men which Jesus Christ aroused in His followers, and to invite him to throw in his life in a sharing of this experience. There would be no feeling of antagonism, no sense of inferiority were this method used.

My personal experience in social work has been almost entirely in the one field of settlement work, but as I see the members of our neighborhood family come gladly and joyously into the Christian life, I realize that for our neighborhood, at least, this method is a great success. Our settlement is in the most crowded factory section of Osaka, a community made up of day laborers, factory workers, lower type of clerks, and small shopkeepers. What chance would we have had of reaching our people through just preaching? They are not accustomed to quietly listening to a talk, and it has been only through constant training and practice that they are able to-day to sit and follow a lecture or sermon. On the other hand, the kindergarten

has made an opening into the parents' hearts, the playground has given the children of the neighborhood a clean and safe place to spend their leisure time, the reading room has attracted the older as well as the younger ones, a health clinic for babies has helped solve the problems worrying the young mothers, moving pictures and the radio have given amusement to the parents as well as to their children, while lectures on current topics have brought new thoughts and wider horizons to all. In other words, these various means have made the people of the neighborhood acquainted with the building and its staff of workers, have given them an excuse for coming and have made them feel at home. From this it has been the most natural step in the world to tell them what we have been trying to show them, namely, the joy of Christian living. Certainly our results in the five years of our existence in the northern part of Osaka have more than justified this method.

Among the ignorant classes not only will social work make a more rounded appeal than just the spoken word, but the result will be a more rounded Christian. If a man's contact with new things seems to him to be made up in large part by the negative giving up of bad habits, and his expression of his new life is only in going to church and sharing in worship, there is a very good chance that he will slowly sink back into his former way of thinking. To an uneducated man we must give a chance to put his new Christian enthusiasm into definite ways of service. Thus when he has been reached, has become a Christian, social work gives him a motive for sticking to his new way of life. What channels of work does the ordinary church give such a man? The forms of service that one can do in a church are scarce,—a few offices held by older and experienced members, a class in Sunday School which is beyond the young Christian, young in his knowledge of both the Bible and Christian principles, and those scattered duties which are usually already attended to and are only handed over as time and training increases. May I be forgiven if I again use our settlement as an illustration ?

As people from our neighborhood come into the Christian life, we try to impress upon them that only as they give their service to their neighbors can they experience the fullest forms of religious life. Coming to the religious services on Sunday and to the prayer meeting is their glorious privilege, but unless the inspiration and fervor thus aroused can find some practical outlet it cannot reach its best fruition. This has always been the ideal of Christian living, expressed by St. Paul in his "faith without works is dead", but how many of us have worried and toiled and yet not succeeded in finding enough to keep our Christians busy. Social work gives this outlet, and if more of our Christians were to turn their thoughts and energies this way, the social fabric of this country would be so shot through and through with the Christian principles of love and brotherhood that the present fear of Marxism and kindred thought would melt away.

One of the interesting developments of social work in Japan is the enthusiasm with which government circles have entered this field. They have undertaken practically every form of social work with scientific efficiency, running through the whole list of poor relief, economic protection in the form of public lodgings, markets, baths, lunch rooms and pawnshops, help for unemployed, health work, child protection, work for women, settlements, and have even attacked the problems of temperance and prostitution. We are thrilled as we see what they have done and realize that their contribution to national betterment is a great one indeed. Considering this, why should the missionary try to compete? Need it be a case of competition? Why not think of it rather as a place where one type of work supplements the other? Is the government to-day doing all that can and needs to be done? Isn't there a place for the private social worker, and notably the Christian social worker, to supplement its work in those types of endeavor in which the personnel of the staff counts? Officials cannot do social work where the personal element comes in. The Christian head of the largest municipal settlement in Osaka says himself that their work is "yakuin

kusai," or "smacks of officialdom". He feels so strongly the lack in his own institution that when we were hunting for land to build ours he begged us to move right next door to him so that together we could meet all the needs of the community. Although this was not feasible, we are less than a quarter of a mile apart. Do we interfere with each other's work? Is there any sense of inferiority on our part because ours is necessarily the smaller institution? Do our two programs so parallel each other that there is a wasteful duplication of effort? On the contrary, the opposite is the case. They are doing a splendid piece of work in public relief and education, pawnshop, employment bureau, vocational training, free dispensary, day nursery, and many classes and lectures. They average thousands weekly passing through their large four story building, people coming to them from all over the city. But they never get to know their people intimately, they do not try to know or touch their immediate neighborhood, nor can they do more than try to better the physical and material aspect of life for their people. The building is large, formal, gray, undecorated, and its personnel, though most faithful in their work, are paid officials of the city and must act as such.

Our building is small, yellow, with a green roof, with trees and a bit of green grass in front. Inside is a homey atmosphere, informal, with flowers the year around, while carefully chosen and as carefully explained pictures decorate the available wall space. We agree with Canon Barnett when he said, "Pictures with noble ideas help to bring people to worship and to God." We cater to only our immediate neighborhood, and our object is one of friendly interest and living together. The building belongs to our people, every bit of it is open to them, and so far, at least, they have not abused the privilege. Our staff is chosen with the greatest thought and care for their Christian earnestness and their ability "not to stand upon a platform and shower down, but to stand on the floor and share shoulder to shoulder and to create friendship." Everything is on as informal a basis as possible, with every

effort made to touch the lives and hearts of our friends who live around us. The city plant and ours are mutually admiring, we in praise of the large piece of work they can do, they for the spirit of homelikeness and friendliness that is expressed in our work. We cannot parallel them in any way, nor can they compete with us, even though we both wished to do so. But we can show to the non-Christian world what we mean by a well-rounded gospel. Some social workers had their "fingers crossed" when we started, thinking that we were just going to be a little factory to make Christians, and that any real social work we could do would be of an inefficient and ineffectual type. That they have been happily disappointed is shown by the fact that, although we were only three and a half years old at the time of the Emperor's visit to Osaka in 1929, those who were responsible for the program for those three days considered our plant of enough importance to be on the list of social work institutions to be visited by the Emperor's Representative. While to those who sceptically thought our work would soon turn unreligious, we say, not with pride but with a sincere thinkfulness, that we do believe that for our type of neighborhood, at least no other form of endeavor could have won, and held over a hundred Christians in a short five years.

That Japanese social workers are realizing that in the intimate, personal contacts the work must be done by Christians is fully illustrated by a remark of Judge Furuya, the splendid Christian judge of Osaka's Juvenile Court. When asked how many Christians were on the staff at the boys' reform school, he replied "Now they are practically all Christians." This was not true at first, but automatically it has worked out this way, because the Christian attitude toward the child is quite different from the Buddhist. To the Christian the boy is as his own child and his whole conduct and attitude is governed by a fatherly interest, in contrast to the thought that the boy is merely a "case".

As missionaries from our watch towers, we must be able to answer the inquiry, "Watchman, what of the night?" as far as social matters here in Japan are con-

cerned just as fully as we can answer the same question about spiritual matters. Truly, religion without social work is just as extreme as social work without religion.

Chapter XXIV

THE PROBLEM OF UNEMPLOYMENT*

Isoo Abe

As I understand that Under-Secretary Kawanishi has already spoken of the Government's practical policy with regard to unemployment, I shall speak of the fundamental measures required. It is said that the recent tremendous increase in the number of the unemployed is entirely due to the prevailing depression. It is true that there has always been a certain amount of unemployment in every country in the world but the present excessive number is unusual.

The Minister of Finance, Mr. Inouye, has published a pamphlet concerning the recent growth of unemployment entitled, "The World-wide Depression and the People's Attitude of Mind Toward it". I read this article and I agree that what he has said there is most reasonable and true to the facts. However, he did not go far enough to mention the most important method for the relief of unemployment, a method which should be mentioned in any discussion of the subject. To be sure, in view of his position as Minister of Finance, I can well understand that he could not have mentioned it even though he might wished to have done so. I would, therefore, like to discuss what the Finance Minister has been unable to. He says that the cause of the present depression is the worldwide decline in prices. This is the common explanation. Then he gives two reasons for this worldwide fall in prices. In the first place, every country in Europe has resorted to a policy of retrenchment

* This article is a translation of an address given by Mr. Abe at the second Christian Social Conference held in Tokyo October the 20th and 21st. (See note on page 179 of the Year Book for 1930)

since the war, just as our Hamaguchi Cabinet has done, with a view to a complete financial adjustment. As a result, the price of money has risen and has caused sharp decline in the price of commodities, just as in a seesaw, when one end goes up the other must necessarily go down. First, then, he sets down the fall of prices to the increase in the purchasing power of money; and, secondly, to over production in all the important industries throughout the world during the past two years.

So much for Minister Inouye's exposition of the subject in his brochure. It is a question, however, whether we can give our whole-hearted approval to even these two points. He says that over production has caused the fall in prices; but can it be said that this accounts for the present hard times? Mere non-professional observers might have come to this conclusion, but, as Mr. Takahashi said a moment ago, we cannot say that too much rice has been produced in Japan. In English "to produce too much" is called "over production" but so long as there are a great many people who cannot have enough rice to eat it is unreasonable to use the term in its technical economic sense. It is not over production but under consumption that accounts for the present depression. But why has under consumption take place? It is the unequal distribution of wealth that has brought this about. Wealth has been accumlated in the hands of a small number of capitalists thus throwing the distribution of wealth out of balance and reducing the purchasing power of the majority of the people. As a consequence, commodities do not sell. That quite naturally results in depression. When the situation is viewed from this angle it becomes clear that a fundamental solution of the problem of the distribution of wealth is necessary in order to correct unemployment.

This can be best illustrated by a reference to international matters where the same is true. Take the relation between the United States and the European nations since the war. Immediately after the war an enormous amount of wealth was accumulated in the United States. The United States became a creditor nation to the amount of $1,000,000,000. Although adjustment has been since

brought about so that this amount has now been reduced to $600,000,000, it is still a serious problem for American economists, for as the purchasing power of Europe is reduced by reason of this enormous debt, America must inevitably fall into hard times. Consequently, several professors of Economy in Princeton University drew up a statement over their joint signatures and presented it to the Secretary of the Treasury, proposing, to our amazement, the canceling of this indebtedness. I greatly admire the courage of these scholars in boldly stating their convictions. If their advice had been followed, Europe would have been relieved from this great burden and the present depression in the United States would have been avoided. It was a case where two birds could have been killed with one stone. This same principle is applicable to the situation within any one country. There is only one reason for the onslaught of the present murderous depression and that is the extreme inequality in the distribution of wealth. The other day Dr. Moulton, the economist, told me that this proposal of the Princeton Professors was too late because it was made after the United States had ratified the reparation treaties.

When President Hoover became president there was no thought in any one's mind that the United States was on the eve of such a period of depression. When the first indications of the approaching storm made their appearance, President Hoover called together the leaders in the business world to consult with regard to the policy to be followed in meeting the situation. The position taken by Mr. Ford at that conference is most interesting. He said that the only way to prevent hard times was to increase wages. The other business men were surprised and rather impatient with Mr. Ford, suggesting that if there were new Bolshevism in America it was represented by Mr. Ford's position. But from the theoretical point of view Mr. Ford was right. Since hard times are due to a decline in purchasing power, the best possible way to meet the situation is to increase wages and thus increase the purchasing power of the majority of the people. Mr. Ford is, indeed, a far seeing man.

Thus, my proposal is that the wealth at present in the hands of the bourgeois class be more generally distributed. How shall this be done ? First of all, it is necessary to reform the land tax laws and those governing inheritance taxes. As a matter of fact, there is no real good reason why any one man should own a large tract of land, but, if he wishes to do so, then he should keep only one-tenth of the income from the land for himself and the other nine-tenths shuld go into the national treasury. Also, there is no good reason why millions of wealth should be handed down from father to son, when even the patent on a new invention holds good for only thirty years. Such an invention represents one's own labor and one's own life, yet, even Edison cannot privately pass on his great inventions and he has the right to them for only thirty years. What justification, then, is there for permitting a single person to hold millions of wealth permanently ? The right of private ownership of wealth should rather be limited to thirty years just as in the case of inventions. If this system were changed and the immense possessions of the Mitsui and Mitsubishi companies were to be added to the national revenue after thirty years, what a result this would have in bringing about a more equable distribution of wealth ! This is the fundamental policy to be followed with regard to unemployment.

As society is at present constituted, the onslaught of hard times is periodic; it comes in waves every ten or fifteen years. We may pass through the present depression by the application of temporary remedies but it is certain to recur again shortly. Such temporary measures are necessary but we must set up a fundamental policy in the matter. The words 'socialism' and 'capitalism' are jarring to the ear. When the two words are mentioned in the same breath, an atmosphere of antipathy is produced. The mere sound of the word 'socialism' stirs a feeling of repugnance in the heart of the capitalist and, conversely, the word 'capitalism' arouses indignation in the heart of the socialist. It is because the two are always put over against each other as opposing classes. But as Christians we must as far as possible do away with this attitude of

hate and suspicion. I am a socialist, myself, but I can mingle with all classes in a spirit of equality. I have many wealthy friends. You would be astonished if I mentioned their names. (The audience laugh). As Christians we cannot hate each other no matter what our position in society may be. In this connection, then, we must recognize that the use of the words 'socialism' and 'capitalism' leads to misunderstanding. We must not be influenced by the sound of the words. We must understand their true meaning in spite of the unfavorable associations that have grown up in connection with their use in the course of time. If we were to attempt to state the meaning of these words briefly, we should say that the spirit behind 'capitalism' is free competition and that behind 'socialism' is cooperation. Mr. Kagawa, who is here to-day, is also a Christian and a socialist and his message is likewise cooperation in social life.

We are all here agreed that war between nations is bad. We none of us, I think, accept the idea that war is unconditionally good. We are all pacifists. If we are pacifists we cannot allow society to be controlled by the power of wealth and allow it to become a place for the free competition of money, though this competition be carried on without weapons, for such a society becomes a place where the law of the survival of the fittest is operative and where the weak are left to be devoured by the strong. We cannot establish the Kingdom of God unless we do our best to realize a cooperative society through the organization of consumer's leagues, mutual aid associations and other like organizations. We must give up the use of the mutually antipathetic words 'capitalism' and 'socialism' and try to create a cooperative community opposed to the idea of the survival of the fittest and founded upon the spirit of love.

How, then, can this be brought about? Most of the enterprises of to-day are so-called private industries and so long as this is the case our troubles will continue. The system of large combinations or trusts has been tried but it has not resulted in a perfect cooperative system. To correct this defect we must combine all enterprises into

one great system. At present, this has been done completely in the case of tobacco, salt, and up to a certain point, in the railway services. But we must go farther than that and all enterprises must be united under the government with a view to supplying commodities to the people at cost without the element of profit. Then, for the first time, would a real cooperative society be possible; then, and then only, could we work together in perfect harmony. In a word, the farmers under this system would become officers under the department of agriculture and foresty and would receive salaries under this department.

The world appears peaceful enough on the surface but once penetrate beneath the surface of the life of the people and you will find them exhausted in the mere struggle for existence.

One can approve for example, theoretically, of the department store system. In a more advanced society it should undoubtedly receive the support of society, but at the present time one cannot but sympathize with the small retail dealer. When the whole economic system is unified in one single organization, then, for the first time, our social troubles will be alleviated. Whatever of unity had been brought about in any industry is good so far as it goes, but the real difficulty will not be removed until the whole economic system is unified in one single organization. I am a member of the commission on preventing unemployment; leading representatives of the capitalists are also on this committee. At the meetings of this commission the representatives of private firms, in discussing how to avoid further unemployment, proposed that, instead of dismissing ten or twenty per cent of the total number of their employees which might produce a strike and thus loss to the whole industry, the half-way measure of reducing wages and hours of labor for all of their employees be adopted. The reduction of the hours of labor in the various cotton spinning factories throughout the country as a way of stemming the tide of unemployment is a case in point. On the other hand, the representatives of government enterprises never seem to have felt the necessity for dismissing

any employees. The men from the tobacco monopoly bureau and from the railway department said that there was no need of making any reduction in the number of laborers. We came to the conclusion that this difference arose from the fact that the private enterprises were not unified in any way and were left free for reckless competition while the government enterprises were unified and hence not permitted to get into these difficulties. When a storm arises on the sea of the business world the government enterprises are safe in harbor and pass through the storm without difficulty. If all industry were thus regulated by the government we would surely be able to avoid these periods of depression.

I was a student in Doshisha from the age of 15 to 20. At that time I was made to think about social problems. In the fifth year we were taught political economy. This opened my eyes to the problem, and I came to the conclusion then that the only way to do away with the suffering that comes from poverty was to put into operation a proper economic theory. I came to realize that while Christianity saved the souls of men, economics saved their bodies. I remember that my graduation address was on the subject, "Religion and Economy". I went to America to study the history of the Bible and social problems. I was in America from the age of twenty-four to twenty-seven and I gave my time to the study of social problems, visiting every possible place about New York that had any relation to this problem. I came to the conclusion then that the present plans for the improvement of society were like trying to draw water with a basket; that these methods would never do away with poverty; and that the practice of charity and relief bring about no solution of our social problems.

It was in the summer of the twenty-sixth year of Meiji (1893) that I was greatly moved by the reading of Jeremy Bentham's "Looking Backward". Perhaps my experience then has some resemblance to that of St. Paul on the road to Damascus. At that time I became an avowed Socialist, but by faith I am a Christian as I always have

been. From that summer, spiritually I have been a Christian and materially I have been a Socialist.

The world seems to grow more and more complicated. At such a time, it is a real pleasure to have a man like Mr. Takahashi as a member and fighter for our party. When I was teaching in Waseda University he was a student there. He was a very bright student and I admired him secretly in my heart. Such a small place has Kuhara could not keep him. The student whom I admired has grown up to be a powerful Socialist and to stand on the same platform with me. It is thus indeed a double joy for me to speak here to-day.

Christians must have at least the faith of Ruskin or, Charles Kingsley. I am regarded as a politician, but I have never thought of myself as one. All through the twenty-nine years of my professorship in Waseda University and up to the present moment I have been the same man who stood in the pulpit of the Okayama Church. This feeling will continue to the end of my life. I am not a politician but to this day I look upon myself as a Christian minister. There are many very serious problems facing us. We must learn to recognize them and to reckon with them.

Chapter XXV

RURAL UPLIFT AND THE COOPERATIVE MOVEMENT

Hiroshi Nasu

Translated by H. V. E. Stegemen

Rural problems in recent days have become particularly serious. This has resulted especially from the fact that the economic side of rural life has come to present great difficulties. But, at the same time, we must not overlook the fact that the psychological life of the country people is undergoing a remarkable change. The tenant-landlord disputes, which formerly came to our attention very seldom, have, in recent times, increased to such an extent that now every year—taking all cases, large and small, together —there occur 2000 such disputes. This phenomenon of tenancy-disputes has since the year 1919 more and more attracted people's attention ; today, it has become a nation wide problem. As a result, the people who have either direct or indirect relation to these disputes, are not able to engage in their labors with a quiet mind ; rather, when these fierce disputes take place, the heart of the rural people is seriously disturbed. Under these conditions, it is not only a case of landlord versus tenant ; in addition, farmers who own the land they till, priests, Christian pastors, primary school teachers, village officials, and people connected with industrial cooperative societies, all are caught in the vortex, and the influence of these disputes is exceedingly wide. On this account, the life of rural society cannot help becoming exceedingly chaotic.

While the disputes of classes in rural society result chiefly from economic confusion and progress in rural thought, undoubtedly, economic distress in rural districts must be accepted as the main cause. However, if we ask whether there are not some other causes, it must be said that there are. If we ask for remote and fundamental causes, these are to be sought in the defects of modern social life at large. In the midst of rapid social progress, the country-side of today is made to feel the effect of certain contrasting tendencies. In its conservative manner of life, certain survivals of the feudal system continue unchanged ; customs of ancient times still remain. But, on the other hand, the benefits of modern civilization, which should be shared in by all men, do not penetrate to the rural districts. For example, libraries, medical service, institutions of a cultural nature—all of which as a matter of course are essential to proper rural life—are decidedly lacking in every rural village. Therefore, in proportion as the desires of the village people for advantages of this sort are increased, they, entranced by thoughts of the metropolis, tend to leave the villages and go to the great cities.

I. The Importance of Rural Problems

First of all, that which in recent years has especially arrested our attention is the incompleteness of the public health equipment of the rural districts. Seeing this condition the Department of Home Affairs, having organized a Commission on the Improvement of Public Health in the Rural Districts, is engaged in investigation and reform in this sphere. As a matter of fact, the health conditions in rural districts are extremely bad. The ordinary idea is that the country is a health resort and the city a graveyard ; up to today men have thought of the country as the source of spiritual power, a means of restoring physical energy—the beautiful bosom of nature. Indeed, it cannot be denied that up to a certain point men even today experience this to be true. But, if we look at all the facts,

it becomes necessary to add some corrections to this common point of view which is still held today. As a result of a study which I made of eighty villages with a specially poor health record, I find that, on an average, there are one and a half diseases to every person. For example, taking parasite complaints, conditions are so serious that there are individuals carrying two or three or four kinds of parasites in their system ; also we find that diseases of the digestive tract and of the circulatory system are much more numerous in the country than in the city. Further, confining ourselves to children below fifteen years of age, and making a comparison of city and country for various ages, we find that the health of country children is far inferior to that of city children. Of course, ordinarily after fifteen years of age, the physical powers are regained to a large degree, but so far as children in the country are concerned, they are not specially endowed with good health.

Or again, in the matter of daily necessities, we find that there are lacks of various kinds. As a result, it is not possible to call the country a fountain of physical strength. In some villages on the island of Sado, it costs 50 yen to call a physician. In the city, one can have a medical examination for fifty sen or one yen, but in the country there are cases where people are charged seven to ten yen for such services. As a result, in almost all cases of sickness, people get along with patent medicines. It is not a rare thing for one household to spend ten or twenty yen at a time for patent medicines. Hence, naturally, the diseases penetrate more and more deeply into the system of the sufferers. As a result of a recent investigation covering two or three years, I find that in the country, deaths from disease are very numerous, and that the chief reason is that a physician is not consulted. Therefore, we conclude that medical treatment is not a matter to be left to the individual, but that the state should concern itself along this line ; it should take measures for medical treatment and health preservation as well as for general education.

Education promotes knowledge; medical treatment minis-

ters to the body. Both of these are matters of great importance. The various public organizations of the rural districts should use their influence for the promotion of health, and should see to it that there are no neglected points. For the present, health squads should be organized, and these should go about to give medical examinations. This kind of service, I think, will greatly add to the happiness of the country people. This is a matter of great importance and worthy of careful consideration.

Furthermore, looking at the rural situation in an objective way, we must consider what responsibilities society has to the rural districts in the field of national economics. Again, what treatment should the rural districts receive in the fields of the rationalization of industry or the promotion of industry? Sad to say, along all lines the country is often drained for the sake of the city, and is gradually being worn out. Therefore, it is our duty to make a more satisfactory adjustment of the relations of the country and the city. Of course, many difficult problems will arise in the process, but that cannot be helped. In short, the civilization of present day society presents a variety of mutually related forms, corresponding to various conditions and phenomena of human life. And so, rural problems as a phase of civilization naturally take an important place in the affairs of living society.

II. Two Important Rural Problems

Since rural problems are various and complex, it is impossible to settle them by a mere general statement. Opinions will differ, depending upon who is discussing these problems, and upon what is considered to be the core of the situation, but recently, that which has become the core of these problems, and likewise is of very widespread significance, is the economic distress of the rural districts and class struggles.

1. Economic Distress in Rural Districts

a. Smallness of cultivated fields

In the matter of economic distress in the country districts, there are many things to be considered, but the fundamental and most powerful cause of the distress is the limited area of the arable land. Furthermore, the source of tenancy-disputes in many cases is directly due to the fact that the position of the tenant is naturally a weak one. Today, the reason for the exceedingly weak position of the tenant class may in the last analysis be found in the fact that the extent of the land is very small in comparison with the population. For this reason, farm rent has been gradually becoming higher and it is absolutely impossible for the tenant to improve his position. In fact, this is the basic reason for the economic distress of the farmer.

Now, while the farmer might wish to increase the area of the fields, we find that this is impossible ; and if, instead of that, he strives recklessly by means of expenditure of money and labor to increase the harvests, he is unable to produce harvests in proportion to this expenditure. As to recent efforts that have been made to increase land productivity, I have carefully examined the facts in concrete cases, and found that actually expenses are not being met successfully. Furthermore, as society is constituted today, if we should try to encourage this sort of effort on a large scale, and so greatly increase production, the price of rice would drop seriously and the farmers would incur great financial loss. While the purpose of this effort is to improve the technique of production, yet this does not mean that it should at once be carried out on a wide scale. Today, when a man cultivates a small tract of land, his income of course is small, but his financial losses also are small. But in any case, as things go today, the farmer cannot expect a large income.

b. Low prices of rice and raw silk

As present day farming is carried on, the average family cultivates less than three and one half acres of land, and finds it difficult to make ends meet. As we know, rice and cocoons are the chief rural products. This year the price of rice has taken a slump, and in addition the price of cocoons is only one half of last year's price, and as a result the farmer finds it hard to get along. In the whole country the value of cocoons alone is said to have decreased by the amount of yen 350,000,000 or yen 360,000,000. Moreover the entire cash income of the farmer has decreased by the amount of yen 800,000,000. Since it is our policy not to export rice to any great extent it is far from being a world wide article of commerce. And, although we might assume that the demand for rice would increase along with the increase of population, yet the mere low price of rice will not cause greater consumption. Therefore, we cannot quickly expect an abrupt change in the demand. But the scarcity or abundance of the supply at once produces a change in the life of the people at large. Phenomena like the rice riots of the past, were the result of variation in the rice supply. In 1930 the first estimate of the rice crop was 66,800,000 *koku* (a *koku* equals 4.96 bushels), but in Japan proper the crop exceeded expectations by ten percent, while in Korea expectations were exceeded by twenty percent. This slight variation had a great effect on the price. As for cocoons, our country until recently controlled the world market to such an extent that 80 percent of America's imports of raw silk came from Japan. But, since the demand for raw silk went down on account of the economic condition of the United States, at once the price of raw silk also went down. Of course, since the method in Japan of marketing the silk is not all that it should be, this result cannot be ascribed only to the economic situation in the United States. At any rate, when the value of these two great crops falls, the outlook of the whole farming population becomes an anxious one.

c. *Excessive Taxes*

The taxes which country people are obliged to pay are double those of the people of the city. Moreover, in a society where expenses for education and medical treatment are much more in the country than in the city, sources of income are few and unstable. People ask whether it would not be advisable to put more capital into agriculture and carry it on on a larger scale. The late Dr. Fukuda was one who strongly advocated this policy. But, if today we were to reorganize the rural community on a capitalistic basis, the number of independent farmers would be about 50,000, and 30,000,000 farmers would be put out of work. This is a difficult policy, one shown by conditions in present-day Japan, to be unfeasible.

At present, since the cities are greatly overwhelmed by the economic depression, men out of work are returning to the country in large numbers. The government thinks that these men are returning to the country to engage in farming, but in the rural districts at present there is not sufficient work to give these men clothing and food. The only result is an increase of excess rural population. Therefore, since as a matter of fact large scale farming is out of the question, we must seek to solve our rural problems on the basis of the assumption that only small scale farming is feasible.

2. Tenancy Disputes

The suggestion has been made that in order to settle the matter of tenancy disputes, a tenancy law should be enacted. There is probably some need for such a law, but since naturally the source of these disputes lies in the excess of population and the scarcity of land, it is quite clear that they cannot be averted merely by the enactment of such a law. The main purpose of such a law would be to reduce the farm rent and to improve the condition of the tenant. Since this would cause the income of the

landlord to decrease, the value of the land would go down. And, on the other hand, the leasing fee would certainly be raised. Just as in the case of any lease, the matter of leasing right comes up, so the right of acquiring the lease of farm land will have to be paid for. Moreover, with such a law resulting in the creation of rented land stocks, the transfer of tenancy rights would become a very complicated matter. As such a process of transfer would be a private matter, it would be very difficult to carry out without the leasing fees being raised. Although with a tenancy law the tenants would profit to some extent, afterwards if for some reason or other they would wish to transfer the land to other parties, these latter parties would have to pay both the interest on the farm rent and the leasing fee, and so they would be no better than before the law came into existence. As long as the condition of excess population and scarcity of land exists, we can never expect to remove the causes of distress. As Dr. Moulton said on one occasion, Japan is the only country where every automobile driver has an assistant. This is doubtless true. For since every year the population of Japan increases by five or six hundred thousand, and the number of people seeking work increases by five hundred thousand, it is only natural that successive multitudes of unemployed should be produced. This is surely a serious social problem. This excess of population today is causing distressing conditions along every line. Therefore, we conclude that present day rural problems cannot be satisfactorily solved by means of a tenancy law only.

Taking all these facts into consideration, there is need in the rural districts of encouraging the system of co-operative associations. The old individual system of each man building his own little citadel and settling down in it, will never rid rural life of its present distress. The old individual system of purchase of fertilizer and sale of products must necessarily be a very disadvantageous one. On this account, a matter which is of greatest interest and importance for the farmer is that of maintaining the price of farm products. The time is past when the farmer

can live merely by consuming his own products. Dreamingly to mistake the nature of the age is one form of suicide. Again, since the city also is unable to live on its own products, separating the city from the country simply means the destruction of both. And so, in every walk of life, the independent self-maintenance policy is practically an impossible one.

Farm products must be sold as commercial articles. To this end, it is very important to maintain suitable control over the price of these products. As long as each farmer for himself cultivates his crops and sells them on an independent basis, he cannot hope to escape present distressing conditions. At present, orange raisers in America are forming strong cooperative associations for the production and sale of this fruit, and are meeting with great success. In Japan also, we find that in Miyazaki prefecture, raisers of squash (tōnasu) make up train loads of their product, and regulate shipments by carefully watching the market price. Again, in Miyagi prefecture, raisers of Chinese cabbage (hakusai) are paying attention to this same thing. If the farmer's associations do not in some such way keep control over production and distribution, it will be quite impossible to exercise control over prices. There is even need of certain mutual cooperative relations between the cooperative associations themselves. These cooperative societies are of great assistance in the matter of borrowing capital and purchasing machinery. The secret of successful country life will have been found when the country village gains new vitality by uniting its forces and relying upon cooperative effort.

The recent slump in the value of cocoons is not due merely to an external cause such as depression in foreign countries, but reveals certain internal causes such as defects in rural economics and in the organization of society. In the line of such necessities as cocoons and rice there has been considerable over production, but in an age when under-nourished children are still to be found, this cannot be called an over production of something that is necessary. In every sphere of society economic

demand exists, but still the fortunes of the producer are threatened. Without any doubt, this reveals a serious defect in the social system, which measures everything in terms of money. This is the fundamental reason why our capitalistic world presents such strange phenomena. At any rate, before we enter upon such important tasks as the improvement of society, or the reform of rural economics, we must first of all rid ourselves of the mistaken idea that successful production depends merely on the increase of money. As a matter of fact, society does not depend for its existence on the mere matter of the abundance or scarcity of money. For example, today we are told that there is a slump in the price of rice; now suppose that we should take ten million yen's worth of rice and bury it in the fields like fertilizer; it might be a substitute for high priced fertilizer, the price of rice would go up, and the farmer would probably be greatly benefited. But would anyone be able to take twenty percent of his rice crop and throw it away in the fields ? Such a proceeding would be censured by everyone as an irreverent use of the gifts of Heaven. Even the deepest dyed capitalist would shrink from such an act. When the supply of such a life-and-death necessity as drinking water has failed, even a drop becomes worth a fortune. Man can artificially diminish the supply of water, but while its money value would thus be raised, the act would mean disaster and calamity for the public. And so, raising the money value of an article does not bring real happiness to the public, and making this a universal standard of measurement would be a tremendous mistake. However, there is a tendency in this direction in present day capitalistic society. This tendency disregards the fundamental meaning of " money value ". Capitalistic economics, which has developed chiefly in the city, has brought suffering upon men everywhere. While city life has made business its chief object, and has taken the transfer of money as its norm, up to today the country has gotten along on an economic system based on " things ". However, today, the country, like the city, is suffering in the realm of the economics of *money*.

III. Function of Cooperative Associations

Those who engage in tasks that are useful to mankind should receive ample recompense. The people of the country can by group organization successfully escape the things that distress them in daily living. By organizing cooperative societies, and gradually increasing their own fund of experience and understanding, they can build a new world. In the movement for rationalization of industry, which capitalists are pushing for their own profit, certain irrational elements are to be found. So long as men leave unchanged the irrationality in such matters as distribution of wealth and purchasing power, why make such a clamor about rationalization of industry ? At any rate, as I said before, merely trying to increase production by improved technique, without attention to the irrationality of capitalistic economics, will in the end be fruitless. By all means, it is desirable that in the rural economic world cooperatives should be organized, and that by means of these societies men should distribute the products of their labors to those who definitely need them, and in this way evolve a new and significant social situation. This holds true also in the city, where as yet there are no cooperative societies among consumers. Products are first delivered to wholesale dealers, and then sold to the public by retail dealers. And, through it all, there is no solidarity among the consumers. As a result, all along the line unnecessary commissions cause retail prices to go up. Under these circumstances, only by organizing cooperatives among the consumers, can men achieve a just distribution of commodities among those who need them.

Some people, having as their aim the building of an ideal world, make plans for the realization of a communistic society ; but, such a plan for social reconstruction would be hard to adapt to rural life. Communism's demands on society disregard human nature absolutely. Even with the vigor of a Stalin, the administration of rural affairs in Russia is not a great success ; on the other hand, cooperatives, recognizing the property of each individual per-

son, tend to produce stability in human affairs. So-called cooperation which disregards the position of each individual, is irrational. For example, in Russian communistic rural society, it is said that even cows are affected so that they give less milk, for the reason that the farmer takes no keen interest in caring for the cattle. This is a fine illustration of the proverb : "It is better to underdo than to overdo" (Sugitaru wa oyobazaru ni shikazu). Today, in a communistic society that tends to disregard the personality and circumstances of the individual, the result is that the lazy people drive out their diligent neighbors. When self-interest develops in the wrong direction, it is an accursed thing, but when it develops in a good direction, it produces many blessed results. Thorough-going communism, attaching importance to economic principles only, is making the great mistake of disregarding the psychological life of each individual who shares in human affairs. Cooperative societies, however, recognize the individual, so that the whole group becomes a living, human organism, bringing profit to each individual. Nevertheless, this is not a compromise system blending the individualistic standpoint of Adam Smith and the social emphasis of communism ; rather it occupies a distinct third position. We may believe that it points the way to the best method of conducting rural affairs.

Again, this system is quite in line with the ideals of Christianity. For this reason, let us not cease to appeal for the development of cooperative societies. May it not be that these societies, by controlling distribution of products and directing rural economics, will be the means of solving the difficult tenancy problem ? Truly, rural society today is in distress. Shall we say it is starving in material things, or in things of the spirit ? Put it as we like, from head to foot the body is covered with grievous wounds. With things as they are, we cannot hope for the healthy development of all human society, and therefore it is well that the attention of intelligent men and women be called to this situation.

Chapter XXVI

UNREST IN THE THOUGH LIFE OF JAPAN

Toyohiko Kagawa

(Address given at the Social Conference, May 14, 1930).

Translated by J. Fullerton Gressitt.

I wish to speak only of the most recent happenings.

One of my former Sunday School pupils in the Shinkawa slums came to see me two weeks ago. He had just been in jail for seventy days, following the Communist arrests late in February, when one hundred and twenty were taken at four in the morning. In their propaganda work the young Communists go usually in groups of three: one carries a pistol, one a dagger, and the third carries the handbills. When they are in danger they do not hesitate to shoot and flourish their daggers, and the result has been that repeatedly policemen have been killed. These affairs have been kept out of the newspapers. Even women have been taken carrying pistols. General arrests of Communists have been carried out each year for the past three years, .

The activities of the Labor Unions have of late become extremely confused, and quite incomprehensible to an outsider. The more extreme of them are radical Communists who openly urge the use of violent methods. The less extreme, such as Oyama Ikuo and his group, desire to use lawful methods. But at the annual general meeting of the Labor-Farmer Party in Osaka in April, 1930, the more extreme Leftists (called Tigers by the others) were so vociferous that Mr. Oyama himself, when advocating lawful methods, could not be heard above the confusion.

After the split in the Peasants Union and the Farmer-Labor Party in the spring of 1926 the Communists made efforts to organize the Leftists in these movements on their radical principles, but were unsuccessful; and two years later, in June, 1928, they reunited with the All-Japan Peasants Union which Mr. Sugiyama and I had formed out of the non-radical remnants after the Communists had captured the organization. I gave my consent to the reunion because I considered it necessary to cooperate along economic lines.

However, gradually all the offices in the union were taken by young men who had been expelled from the colleges. The result has been that among the Communists themselves the more moderate, as for example, Aso Hisashi, who would work by lawful methods, are completely ostracised.

In the Peasants Union the ultra-communists (the Tigers) have one of their strongholds in the island of Awaji, and they are powerful also in Osaka. They oppose the other section of the Union, Oyama's party, who are working according to sound principles. The Tigers are spreading their doctrines in a truly energetic manner. Closely allied to them are many of the former Eta class, who call themselves Water Level People (Suiheisha).

At present perhaps forty per cent of the Japan Mass Party (Taishuto) are Tiger in complexion. The tenant uprisings in Shimane, Miye, Hyogo, and Osaka prefectures are connected with their activities. But in Okayama Prefecture where I have been preaching of late ninety-nine per cent of the peasants are for Oyama's principles. Yet they stand absolutely opposed to religion, though not all of them are materialistic in their philosophy.

In the industrial labor unions which number about 100,000 members the workers in Government employ are of the Right wing, and the Army and Navy workers for the most part keep step with the Federation of Labor.

The casual workers are, of course, all anarchistic. Their hand-bills are to be found posted about the premises of the Tokyo City employment agencies. The Korean laborers who have come in such hordes are spreading their anti-

militaristic and anarchistic ideas, and the casual laborers have been greatly influenced by them.

Among the students those in Kyoto were formerly the most strongly Marxian, but at present radical thinking is characteristic of the students in every section of the country. The place to find radical books in Tokyo is a store in Shinjuku near the terminus of the Keio suburban line. One cannot but be astonished at the number of such books that have been published in Japan. Contrasted with this abundance of radical literature is the paucity of sound ethical works written from the theistic standpoint. In this fact lies one cause of the powerlessness of Christianity.

The Communists exhibit the following four characteristics : First, they put the emphasis upon *practice;* they are not content with vague theories. This passion for practice, for realization, is what gives to Marxism its strong appeal to students.

The second is that they all approve of the employment of violence, as did Lenin and Stalin.

Their third characteristic is their possession of a viewpoint, an opinion, in regard to production. They are not demanding simple social freedom ; they seek to use their power in the political field.

Their fourth characteristic is this active political effort. In the coming election the Social Democrats, the Labor-Peasant Party, and the Japan Mass Party are together going to spend about ¥250,000.

Communistic principles are being spread also through the drama. Fujimori's play, " What Made Her So ? " has been filmed and is said to be the most popular picture in Asakusa. Anti-religious books are welcomed by the public generally. Each month there appear from thirty to forty materialistic books which are never advertised. Girl students appear to be reading them with avidity. At this pace, what is the world coming to ? Without question, the masses will grow to hate the churches.

However, in the rural districts, except in the Peasants Unions, the tendency is more spiritual. Very recently the development of the ethical culture societies has been phenomenal. They are I believe, more influential than the

"Kibosha" (the association of the lower intelligentsia). In Okayama Prefecture I witnessed their achievements in the Kurashiki Cotton Spinning Mills; the employees in their clean white aprons were doing excellent work. The leaders in these societies are all church-goers ; some, members of Holiness churches ; and all are people of prayer.

In the provinces, then, except in the Labor, Peasants, and Students Unions, the general tendency is idealistic. In particular, this is true of the villages. I have had contact in my audiences recently with several hundred thousand people, of whom about twenty thousand have decided to become Christians. One cannot feel, therefore, that the whole population has turned Marxian. I believe that Marxism will pass, and then the people will turn to Christianity. To this end must we work !

Chapter XXVII

ST. LUKE'S INTERNATIONAL MEDICAL CENTER.

Jan Nalepa

A short outline of the history of St. Luke's International Hospital has been published in the 1929 issue of the Japan Mission Year Book. A significant step forward has since been taken in the development of St. Luke's plan for service to the public by the conversion of the hospital and its establishment into a medical center.

One of the main activities of this new institution will be the development in cooperation with the City of Tokyo of the program for social service and public health work throughout Kyobashi Ward, the district in which St. Luke's is situated.

Through a demonstration of maternity work, children's clinics and the care of school children by St. Luke's trained workers in Kyobashi during the past several years, and through increasing charity activities in several Tokyo slums, the Institution has won public appreciation of the medical and spiritual assistance given, as well as confidence in the efficiency of a staff inspired in their work by the principles of philanthropy and humanity.

The capacity of the present hospital is 220 beds. The temporary barrack building has an out-patient department sufficiently large to handle from 300 to 500 patients daily. The area covered by the institution is about 13,000 tsubo (eleven acres). There are at present 300 workers on the staff of the hospital.

Among the hospital's present public health activities are: a prenatal clinic; a maternity ward, a school for midwives and a foundling ward, all operated in cooperation with the City Social Service Bureau; a well baby clinic, a pre-school

and habit-forming clinic; a school clinic, run in conjunction with the Department of Education; visiting nursing and medical service; a diagnostic tuberculosis clinic.

St. Luke's is going steadily forward with its building program of the new medical center. The contracts already entered into amount approximately to ¥3,000,000.00. The units now under construction will provide a space for approximately 250 in-patients together with kitchens, laundry and boiler rooms, sufficient for the whole institution when completed. The east wing will contain the College of Nursing with ample teaching facilities and dormitory space for 150 nurses.

The College of Nursing started as a School of Nursing in 1904 and was authorized as a College in 1927 by the Imperial Government. The curriculum and standards correspond with registered schools of nursing in the United States and Canada requiring that all applicants be graduates of accredited high schools. The purpose of the College is to give to qualified young women of Japan a course of instruction of three years general training and for those desiring it a post graduate year to prepare them as supervisors, instructors or assistants in schools of nursing and as public health nurse and teachers in schools and public health centres. The aim of the College is to develop teachers and nurses who will help to improve the methods and raise the standard of nursing education in Japan or serve the community as health teachers. The teaching staff consists of University men and women proficient in their several specialities and competent to give the theoretical instruction which is so essential in the education of a nurse in accordance with modern standards. The public health post graduate course is open to any graduate nurse who complies with the standards required at St. Luke's and is given the same course of instruction and diploma as the graduates of this College of Nursing.

The Rockefeller Foundation has recognized the value of the School and granted the College a gift of $400,000.00 to endow it. The new medical center ultimately will include a large wing for outpatient clinical service with a capacity of 700 to 1000 patients a day, a public health

department to care for people living in the Kyobashi Ward, and headquarters for clinics for the care of pupils of the 12 primary schools in the Kyobashi Ward.

Contracts for the building of the last mentioned units will be entered into as soon as funds needed for this purpose are secured.

LITERATURE AND THE PRESS

Chapter XXVIII

THE CHRISTIAN AND SECULAR PRESS

S. H. Wainright.

In no phase of national life has modern Japan shown greater progress than in the field of journalism. It is a long step from the time when the exploit of the 47 Ronin was announced to the public on baked tiles, to the present which sees the issue of newspapers from the printing press running up into millions of copies daily. When the magazine periodical literature is taken account of along with the daily and weekly newspapers the volume of publication issued periodically is impressive indeed.

If we ask what the sources and conditions of this remarkable growth are, the answer cannot be given in simple terms.

First of all universal compulsory education has prepared the way. Popular education has left a very small degree of illiteracy. The daily newspapers are widely read. Even the magazines, many of them, are popular in style and are circulated widely.

The industrial movement, secondly, is also to be taken into account as providing the financial conditions. Japan has prospered greatly. Trade, both domestic and foreign, has made enormous advance. The money in circulation has so increased that purchasers found frequenting the bookstores and newstands have a sufficient amount in their pockets to spare something for reading matter. Capital also makes possible the enlargement of publishing enterprises. It is back of the entire movement of production of literature on a large scale.

In the third place, the introduction of representative government, the organization of political parties, and the increasing interest on the part of the people in political

controversies and the exciting sessions of the Imperial Diet have had an effect favorable to the dissemination of periodical literature. In connection with politics, mention may be made of the stimulating effect of national struggles. The occurrence of each great crisis has given an impetus to the circulation of the newspaper.

In the fourth place, the stimulating effect of world controversies comes in for mention. The outside world has been brought into close relation with Japan in the past 50 years. Reports of world events have been read with great and increasing interest. The place given to such news in the daily newspapers, indeed, is so prominent as to lead one to question whether domestic news is read with as much interest as tidings widely communicated from the outside world. The stimulus just mentioned is in part to be explained by the conflict of ideas due to the impact of the West upon the traditional mind of Japan. The period is characterized by an intellectual awakening and by an arousing of curiosity on the part of the people.

The periodical press early undertook the adaptation of the printed page to the popular mind. Reading had been limited to a small proportion of the population. Literature was bound up with the difficult Chinese ideographs. To learn to read was no easy task. The first step toward making literature popular was taken in 1873 when a newspaper was published in Japanese kana. The object given was "first, to report the government bulletins and daily changes in Japan and the other countries of the world and to tell the news events to women and children, and, secondly, to show to the people that matter can be written with the Japanese alphabet of 50 characters without the help of the Chinese ideographs, which are too many and too difficult to be learned and that Japan is really a country of letters. The study of letters should be encouraged." (The Development of Japanese Journalism, p. 39).

The Hiragana Shimbun, as it was called, was not successful. The step taken the following year by the *Yomiuri Shimbun*, while still in use, does not provide a complete solution of the problem. Printed Chinese characters with the Kana beside them has rendered the character intelligi-

ble, but it has not solved the mechanical problem of printing rapidly an increasing number of pages of reading matter. The method of setting up type is so clumsy as to bar the use of modern machinery. The adoption of the *Roman* alphabet has long been agitated. Interest in the subject is being revived at the present time. Many are of the opinion that its adoption would impart to the printing industry a great impetus. It would make possible the use of modern linotype machinery and rapid type setting.

Not only the publication of periodical literature has been achieved through the means just described ; there has taken place a transformation in the style of the written language. There was a sharp distinction between the spoken and the written style at the beginning of the Meiji Era. Gradually the two distinct forms of speech have been merged into one. The newspapers are using the colloquial style of speech in their news columns and even in their editorials.*

The various phases exhibited by periodical publication is shown by the kinds of magazines for sale at the newsstands. In 1930 there were the following magazines published :

Picture magazines for children	35
Children's "	30
Girls "	20
Youths (boys and girls) magazines	50
Magazines for women	16
Light Literature Monthlies	42
Current Thought and Opinion	22
Literature, Art and Music	92
Pure Science	46
Politics, Law, Economics and Industry	147
Philosophy, Religion and Education and Ethics	96

The above survey of the output of magazine literature

*According to the Japan Year Book, 1930, five million copies of newspapers are issued daily or one copy to every eleven or twelve of the population.

will give one a view of the general reading matter sold at the news stands. On the whole it is a productive movement after the pattern of news stand literature sold in western countries. Its growth and expansion has not checked but rather has increased the sale of western periodicals in Japan which are being read in increasing numbers.

Characteristic features of this type of literature will be found in the content rather than in the form. The form is western in character. The content reflects the life and thought of the Japanese people at the present time. Along with the rebirth of literature in the Meiji period has come a growth in the production of fiction. Magazine literature would lose much of its vitality if story-writing did not have a prominent place in the contents of every monthly issue. There has been an enormous growth of fiction. Much of it is tendency writing. The novelist not only tells a story but points a tale with a moral, that is, with a theory of family life or of sexual relation or of the place of womanhood or of economic reform.

The changing trend of thought reflects itself in the rise and fall of great monthly periodicals. Nevertheless a vast amount of reading matter is supplied to the nation which reflects no conflict of opinions and which contains nothing of a controversial nature. The specialist type of magazine is on sale everywhere. No profession is without its representative periodical.

The periodical press, thus highly organized and financed, and occupying a commanding position in the life and thought of the nation, has not reached its present position without encountering difficulties. Freedom of speech was as new as many other things in the early Meiji. Such a thing as public opinion had not existed. The people had no organized channels by which their standpoints might be represented. In the newspapers and magazines the voice of the nation was sounded forth. The beginning of the movement was not without the pangs of suffering accompanying the birth of every new movement. It is astonishing to read over the lists of names of noteworthy journalists who were locked up in prison for criticisms of the ruling powers, many of which criticisms would be

regarded at the present time with utmost indifference. Not even at the present time does the printed page go forth without censorship. But great advance has been achieved in the matter of tolerance, and in the growth of free speech. On the other hand the newspapers have not always used their position of advantage without expressions of harsh and seemingly unnecessary comments.

The financial independence of the secular press is almost unique among the institutions which have grown up in modern Japan. The great metropolitan dailies are highly capitalized and are self-supporting. The daily press has achieved independence of subsidization by the government and by private patronage and this is not true of many other modern enterprises. Mr. Motoyama, the veteran journalist, and president of the Osaka Mainichi and Tokyo Nichi Nichi newspapers, lays it down that newspapers are a sort of commodity. Though some despise the commercialism of the press, he sees in it independence and with independence a certain dignity. It not only enables the newspaper to command able journalists for its staff, but it renders the newspaper free from dependence upon the government, from becoming the business man's organ and from playing the role of vassal to advertizers. (Hanazono's Development of Japanese Journalism p. 95).*

The commercial independence of the press has not been easily achieved. The daily newspapers have done better than the magazines in this respect. Many of the latter have been short-lived, beginning by means of patronage and ending their career through failure to become self-supporting. At the beginning of the modern period, the Japanese people had no taste for news. Their days were spent without novelty. The excitement of war in the middle of the nineties with China, in the middle of the first decade of the new century with Russia, and in the latter part of the second decade in Europe, with the full reports of newspapers from the front, did much to give

*According to the Japan Year Book, 1930, there are at present nine newspaper corporations with a subscribed capital of from one to five million yen each.

the newspaper a wide circulation and to develop the news reading habit. The press now is not dependent upon such extraordinary events. It is able to survive without sensational news. It is able to derive its existence from the events and activities belonging to peace.

There are benefits to the nation to be derived from such an agency as the modern press, though evils are traceable to irresponsible types of journalism in this country as in western countries. It is a credit to the Japanese press that public evils have been exposed and reforms have been set in motion, owing to the courage and outspokenness of journalists. Corruption has been traced down and compelled to face the light by newspapers, on numerous occasions.

It is to the credit of Japanese journalism that the people have been increasingly educated concerning world events and the larger life of the nation. The people are becoming well-informed concerning the domestic progress of other nations. The growth of the international mind has been substantial. The great news-agencies, which cooperate with the press, in the development of a wider national outlook and in the work of bringing peoples into a more intimate knowledge of each other, are doing a most useful work.

While newspapers and magazines are dependent upon the culture produced by the national institutions of learning, it is also true that they stimulate an interest in education and contribute much toward improvement as cultural agencies. Some one has said that the news-stand is the corner stone of modern culture. The news stand merits recognition for the place it occupies in the supply of reading matter and in the cultivation of literary tastes. Yet the limits of the press in this field is also to be scrupulously kept in mind. Literature has its foundation in books and its source in the more thoroughgoing processes of education as imparted by means of the schools.

There is one other feature in present day journalism akin to this and that is the contribution made by the newspapers and magazines toward the formation of well-informed public opinion. The magazines discuss everything in every current issue, from every conceivable social

and political standpoint. They serve a good end in awakening interest among the people in all sorts of questions and reflect the changing conditions and tides of conflicting opinion. In consequence public opinion is well advanced in this country and is a new factor in national life.

Journalism has commanded its share of great men in the Japan of modern times. No Northcliffe or Hearst, however, has arisen and undertaken to secure anything like a monoply of news except in the magazine world. A sinister phenomenon, adverse to free expression of opinion, in the realm of journalism, is the not infrequent conference of editors of daily newspapers held at critical times when the press, as if a kind of third estate, decides upon a common editorial attitude or policy on certain questions. Certainly attitudes thus arrived at must be discounted as a free and spontaneous voice of public opinion.

The attitude of the secular press toward Christianity is on the whole favorable. Many present day writers have been men trained in schools where Christianity is in favor or where no prejudice exists toward it. At the Christmas season, the great metropolitan dailies give much space to Christmas doings while Santa Claus is marching through their pages as into every circle of Japanese life. Christian events are not commonly reported, on the ground not of prejudice but that their news value is small. The local newspapers, in different parts of the country, are often friendly and even solicit contributions from Christians on the meaning of Easter and Christmas and on other Christian subjects. One leading Tokyo daily has a religious editor and publishes columns every day on religious subjects, largely discussions, and another great daily undertook this policy but abandoned it after a short time. This daily has returned to religious subjects in the Sunday edition while one other leading Tokyo daily and one leading Osaka daily does the same. The Kyoto edition of an Osaka daily prints religious news every day. There are graduates of Mission schools who have attained fame as journalists and magazine writers, while one of the leading magazines for women, the *Fujin no Tomo,* is owned and edited by an earnest Christian. The enterprise in Japan

called newspaper evangelism, which pays for space in the daily newspapers for publication of Christian subject matter, has found the press everywhere friendly.

The Christian Press has not achieved the commercial independence reached by the Secular Press. The output of the Christian periodical literature is not small. Yet the circulation is limited and the income from advertising is not encouraging. There are magazines, for each sect weekly official periodicals, and numerous evangelistic, local papers, small in size, issued for the propagation of the Christian Faith and usually by free distribution.

The path of magazine literature, in the course of the past 60 years, has been strewn with failures all along the way. No Christian magazine has as yet exhibited sufficient strength for an independent existence. Some have made a brave fight and enjoyed a good and wide reputation. But all alike have perished sooner or later. Among the weekly organs of the denominations, the *Fukuin Shimpo* has been most successful. Established by the late Rev. M. Uemura, though a Presbyterian organ, the *Fukuin Shimpo* has been conducted after the model of the British weekly. Church news and discussion in general have found a place in its pages.

The Salvation Army *War Cry*, the *Christian News*, published by the Japan Book and Tract Society, the *Myojo*, published by the Christian Literature Society and taking the place of the *Myojo*, about a year ago, the *Kingdom of God Weekly*, have been widely used by the Christian Movement. The foreign missionaries buy such periodicals in quantities and either put them on sale, or use them for free distribution. Various Christian organizations and Church Auxiliaries publish small monthly magazines which add to the volume of Christian Periodical Literature.

There are difficulties faced by Weekly Church periodicals and magazines, and failures not a few, in the older Christian communions in the West. It is not surprising, therefore, that Christian periodicals, in the early stages of the church, should find success difficult to command.

Chapter XXIX

FOREIGN TRANSLATIONS IN CURRENT JAPANESE LITERATURE

Edwin T. Iglehart

To obtain some idea as to the foreign books that are now being translated into Japanese and published in this country a general survey has been made as to the output of the many publishing houses throughout the land, during a single year. The last year whose records are available is 1929, and the present chapter undertakes to survey the number and the character of the translations of foreign books published in Japan during that one year.

Economic depression will often early show itself by a decrease in the purchase of books ; and doubtless Japan, during these recent years, has had in some measure to curb her avidity for reading and study, but it is a question whether there has been any very great reduction in the enormous output of literature which the country demands. One is amazed at the lengthening lists of publishing houses, of publications both periodical and of permanent form, of the book stores that dot our streets and line our student avenues. The figures given in the present survey make no claim to absolute accuracy, and perhaps do not even approximate it, but may give some basis for judgment as to the dependence which the Japanese reading world is now placing upon the actual translation of books from foreign literatures.

There are about 3,400 publishing houses in Japan, some of them taking rank with the great publishing houses of foreign lands, some of them, again, very limited in their output. Some are devoted to the production of periodical literature. There are about six hundred magazines pub-

lished at the present time. It is evident that in addition to the reprints, the dailies and the periodical publications, close to ten thousand new books came off the press in the year under review, and of these the number of actual translations was about four hundred. It would seem, then, that the percentage of translations is about four, which must be a much smaller figure than was the case a few years ago. A great deal of the literary output of the year depended upon foreign literature for its basic material, but it is interesting to note how relatively little is in the form of actual translation.

We will consider these, roughly, according to their classifications, bearing in mind that there must be errors in the spelling of names and the exact titles of books, since these have been transliterated or translated from the Japanese.

PHILOSOPHY. In Introductions and Histories of Philosophy almost fifty different titles appeared during the year. Of these there were six or more translations, Windelband's Introduction and Durant's History of Philosophy taking the lead. In addition Rendel's History of Western Philosophy, Astor's History of Modern Philosophy and Windelband's History of Nineteenth Century Thought in Germany, appeared in translations. In the matter of General Philosophy, almost one half of the forty volumes appearing were translations. Among the names on this list would be found those of Kant, Schelling, Hegel, Windelband, McKenzie, Sterne, Sterner, Tagore, Nietzche, and Hecker. There was one translation of Indian Philosophy from the Hindoo. In Psychology two of Freud's works were translated. In Ethics four of the fifty volumes were translations, including works of Kant and Hegel. Of the ten volumes dealing directly with Spiritualism there was no direct translation. During the year probably two hundred volumes in Philosophy appeared, perhaps a dozen each dealing with Japanese and Chinese Philosophical movements, and one from India, all the rest touching upon western thinking. Of these, about forty were on the list of translations.

RELIGION. Perhaps twenty volumes appeared on the

general subject of Religion, the only translation being Drummond's Religions of the World. There were at least fifteen Histories of Religion, but no translations under this head. Shinto contributed about a dozen and Buddhism about a hundred different volumes, none in translation. Christianity produced perhaps eighty different volumes, of which perhaps a score were direct translations. Feuerbach's Essence of Christianity, Streeter's Modern Scientific Thought and Christianity, Heim's Essence of Christianity, Inge's Christian Mysticism, Wesley's Sermons and Letters, Engel's Early Christianity, Harnack's Augustine, Thomson's Bible of Nature, other books by Stead, à Kempis, Bunyan, and some books with such titles as Inner Life, also appeared. Several of these books were produced by religious publishing houses, but for the most part they came from the large popular concerns.

EDUCATION. Here there is naturally a very large output. Almost one hundred different volumes on the Introduction to Education alone appeared, and of these, but one was a translation, Dewey's Introduction to Educational Philosophy. Of course there were many other volumes based on foreign educational systems, such as the Dalton Plan. In Educational Practice and Method about four hundred volumes appeared, the one in translation being a volume on Teacher Training by Dewey. Those classified as being for Moral Instruction, in text book form, numbered well over one hundred, a very few being translations, books by Samuel Smiles and Henry Ford. Among the more than fifty volumes on Currents in Educational Thought, books by Froebel, Dewey and Rousseau are to be found in translation. Among the many textbooks in Scientific Education, Book-keeping, History and Geography, Drawing, Spelling, etc. none are to be found in translation from foreign languages, though many are indebted to foreign sources.

LITERATURE. In this field one would expect to find many translations, and would not be disappointed. Those on the subject of Literary Criticism are mainly translations from German and Russian sources. Of the forty German titles five are direct translations, the similar pro-

portion being, French sixty to one, Russian twenty to five, Chinese fifteen to none, Esperanto two to none, Latin four to none, South Sea languages seven to two. When we come to English, however, we see how great a part English Literature has in the thought life and in the curricula of the students and reading public. More than five hundred books based on English novels and poems were published, of which about one fourth were in translation form. Among these, books by the following authors appeared, no effort being made at classification,—Conrad, Bennet, Orcutt, Jerome K. Jerome, Wells, Hardy, Dickens, De Quincy, Merimee, Kipling, Barrie, Doyle, Dante Gabriel Rosetti, Dunsany, Stevenson, Kingsley, London, Gissing, James, Keats, Blake, Zola, Swinburne, Shakespeare, Poe, Wilde, Bunyan, Shaw, Hawthorne, Goldsmith, Durant, Arthur Lloyd, Conan Doyle, Whitman, Sinclair, and the list might be continued. Most of the books appearing on the subject of foreign drama were in the form of translation, something over twenty of these being published. Among them were several by Bernard Shaw and Tolstoi, Metternich's Blue Bird, Oscar Wilde's Salome, Goethe's Faust, the one Shakespearean volume being The Merchant of Venice. Heine and Daudet seem to be favorite subjects of translation from their respective original languages.

HISTORY AND BIOGRAPHY. Ancient History furnished more than twenty volumes, none in translation; World History almost as many, with but one translation, that of Kaufmann. More than a hundred volumes on Japanese and other Oriental History appeared, but no translations. Close to a hundred biographies appeared, many of them being concerned with foreign characters, but very few were in direct translation, Lives of Edison and Lindbergh being the only ones discovered. Lincoln, Gladstone, Mussolini, MacDonald seemed to be favorite subjects for Japanese authors.

SOCIAL QUESTIONS. Twelve or more volumes on Introduction to Sociology were published, none being translations. Perhaps a hundred and fifty titles on Social and other similar questions appeared, perhaps fifteen of these being translations, such works as those of Kropotkin,

Engels, Levinsky, LaFarge, Williams, Bebel, Judge Lindsay (Companionate Marriage). In addition Marxism and Leninism saw a large output of books, most of them being translations of Lenin's own writings. Spargo, Adler, Popoff, Stalin and others of this school are found in translation to the number of fifty or more. If one makes even a brief visit to the bookstores in the great student centers he will see how largely featured are the books of this class, some stores devoting themselves exclusively to the sale of the translations of Lenin and his school.

GOVERNMENT, LAW AND POLITICS. Beside the books mentioned above many volumes appeared on the Science of Government, and Diplomacy. Many represent the conservative school, and were doubtless prepared as text books for government and other institutions. Perhaps a hundred and fifty titles may be found under this head, and while most of them deal with related foreign subjects, less than a dozen are translations, Price's Present Day Democracy and writings by Premier MacDonald being outstanding. Over fifty volumes of Introduction to law were published, the only translation being Terry's Elements of law. Of the six hundred and fifty different volumes of law books but one was a translation, that of an English Expert on Maritime Law.

ECONOMICS. Above two hundred volumes appeared under the head of Economics. Perhaps one tenth of these were translations from English, German and Russian writers, such as Adam Smith (The Wealth of Nations), J. R. Smith, Douglass, Prof. Grass of Harvard, Engels, Popoff, and Henry Ford. And if Commerce were to be added to this classification another two hundred and fifty titles would appear, the only translations being Hollingworth on Advertising, and two or three others.

MISCELLANEOUS. This title may be made to cover a large variety of books that appeared during the year. There were a dozen books on the Woman Question, a German book by Bebel being the single translation. A dozen books on journalism, all original; above a hundred on Industry, including one or two translations, three hundred and fifty on Agriculture, not one being a translation; four

hundred and fifty were technical books on industry, two of them (relating to the refining of sugar and the manufacture of glue) being translations. A hundred books on Science offer a half dozen translations, Einstein and Darwin's Origin of Species being among them. Geography produced two hundred and fifty titles, a very few being translations, including works by Prof. Sweet and Prof. Starr. There were four hundred Engineering titles, translations of books by Arnold, Ferguson and two or three others being among them. Art, Mathematics, Music, Dancing, Medicine, Sanitation, would tell almost the same story, fifty to one hundred and fifty titles in each case, with three or four as direct translations. The one translation of a medical book was one by Dr. Mary Stopes. Physical Culture, including Athletics, accounts for over one hundred titles, the only direct translation being a book of instruction in horseback riding. Almost three hundred books appeared on the general subject of Woman and Home. Here, also, there was but one translation, a cook-book. Classified under Childhood would be found perhaps five hundred titles, most of them being story books for children, and while much of the material is from other lands there are very few actual translations. One by Henry Van Dyke and one by Kipling and perhaps half a dozen more would complete this list.

It is not necessary to try to draw any lessons from the above paragraphs. Japan continues to draw upon the literature of the world and to make it her own. Such a sympathetic understanding of and fellowship with the thoughts of the world is certain to bear good fruit in helping to solve the world problems of tomorrow. All sides of the truth and many phases of thought are represented in the translations that are being produced and read in Japan today. It has not been possible in a brief study to estimate how widely spread the more destructive theories that come from abroad have been distributed in book form. The famous appeal of the Emperor Meiji that learning should be sought throughout the whole earth continues to find fulfilment through the printed page.

PART III

FORMOSA

Chapter XXX

EVANGELISM IN NORTH FORMOSA

Hugh MacMillan

"How did you get along preaching in those country villages you visited last week?" the writer asked a Formosan worker, one of three who spent a few days on one of their periodic trips to out-of-town, unworked villages. "Had a fine time," he replied, "every place we went we were cordially welcomed and an average of nearly a hundred people, old and young, gathered around our gas-light for a couple of hours at each place to listen to the gospel. At almost every place we were invited to return and at two places the village people urged us to stay longer or else promise to return soon again."

Such a statement may be said to be typical of reports made during the past few years by native preachers in Formosa. This article will be an endeavour to set down a few figures and quotations to give the reader an idea of the attitude of the non-Christian Formosan people toward the work being done by the church in Formosa, some of the difficulties met with and some of the results obtained. The types of work referred to will include village evangelism, carried on by native preachers and pastors, evangelistic meetings in the organized churches, and personal work done through educational, medical and other agencies.

The most direct attempt at the evangelization of unreached villages is made by Formosan native workers themselves. A committee of the native presbytery heads up this work. The workers, ordained and un-ordained, are divided according to geographic accessibility into groups of three or four. These groups are expected to go once a month to preach in surrounding villages where there is no regular work carried on. Up till nineteen thirty the idea was to

try to reach every last village that all might have the opportunity of at least hearing the gospel. In nineteen thirty the committee recommended that these groups change the emphasis from extensive to a more intensive method, that is, to concentrate on key villages and arrange to give these places more regular service. During the last two years of the extensive program, the writer tried to tabulate some results. In nineteen twenty-eight and twenty-nine records were kept which showed that in groups the workers had visited about a hundred villages annually, had held at least one "gas-light" meeting in each village, and had spoken to over ten thousand people a year. Of these, twenty to twenty-five were reported as having volunteered a desire to learn more about the gospel. In nineteen twenty-one half of these "volunteers" were noted in connection with the report from a single village. Upon inquiry it was discovered that a resident of that village had received treatment at the MacKay Memorial Hospital. That was not all he received however; he went home enthusiastic about the gospel. Through the witness of this one person, the visit of the evangelistic group to that village was crowned with a success not met with in any other place visited by any of the workers that year.

The intensive plan has been tried only one year and figures are not obtainable but it would appear that wherever there is one with enough vision and persistence to carry on at his appointed place, week after week, rain or shine, a group of believers will be his reward. The difficulties read about in missionary books such as physical dangers at the hands of the enemies of Christianity, or even instances of organized opposition, are almost unknown in Formosa thanks to peace under a settled government. The greatest obstacles to progress are those age-long difficulties which show up in leaders who plan to do a year of weekly meetings in some village and for some reason cannot carry out their intention, or in those who praise the gospel with their lips, promising to come regularly to hear it but for some reason don't turn up. Occasionally one meets among the workers those who have come close to the minds and

hearts of the people and discover some of their difficulties. A definite instance will serve to illustrate.

A group of workers paid weekly visits to an untouched village and on returning reported in part as follows:

" In a certain store we talked with a group of men. One said the Formosans couldn't be expected to believe the foreigner's religion when they have a religion of their own. We explained that the God we want people to worship is ours as much as he is the foreigner's. Every Formosan wants or ought to want the best religion he can get, one that willl at least keep up with progress in other lines so we want to get to know all we can about this religion which comes to us from the same source as so many of our boasted modern improvements. The man said he understood much better, promising to come again and hear more. He went out and another man began asking questions. ' Your Christian preaching teaches people to do good works but those who profess that teaching don't necessarily let it affect their own daily lives. Just look at So-and-so and So-and-so. What difference are their lives from the lives of those who have never heard the teaching !' We explained this difficulty as well as we could telling him there were others in whose lives the teaching does make a difference as it ought to, but anyway such apparent failure in the lives of some he knew need not influence him personally in his decision. He said he understood more clearly and promised to come to our meetings to learn more about the teaching. "

Every year special evangelistic meetings are held at from ten to fifteen centres. The native presbytery provides a grant of yen thirty to each of these congregations. This grant serves to assist in the expense of bringing special speakers etc. These meetings last from a week to ten days . They are attended by large crowds who sit and listen night after night to speeches of an hour or more each. Too often after " the big performance " is over everything stops and the cause seems to benefit but little. However, every year there are individuals and families brought into the church as a result of the special effort, and here and

there reports are heard of worth-while educational work done in this way.

After a recent meeting one of the speakers told the writer of an interesting experience he had had. In the city where these evangelistic meetings were held a communistic society had in preparation the manuscript for a pamphlet condemning all religion as superstition. This pamphlet they planned to circulate throughout the city. One night the leader of the group happened to be passing the church and dropped in to see what was going on. He also wanted to get some first-hand evidence to prove that the Christian religion is also superstition. He became interested and the next night brought along his whole group. After attending for two or three nights he had an interview with the leading evangelist and was so impressed with the truth of what he heard that he decided his charges were certainly not true of the religious teaching of those particular nights. In the end he withheld the manuscript from the printers.

This short article would not be complete without some mention of personal evangelism. This is not headed up by any special committee nor does it come under the scope of any definite department and yet it may be said to represent the most vital contacts with the non-Christian community of all committees and all departments. It is most vital because it is usually those individual workers in this or that group having the most living faith in Christ who get the results. Here and there they meet with persons in need of the very life which they themselves have found, and by sharing with them to the full, the result is that new names appear in the mission records. The following paragraphs will serve to illustrate:

Formosan church paper, Dec. 1930.

"……to our congregation were also added a young woman and two children who have become hearers. These came after an experience in which one of the children passed through a very severe illness. The temple priests told the mother the child's spirit was locked up in Hades in the fourth estate. The priest who was called to perform incantations said the an-

cestral spirit (Kong-ma) was struggling to gain an entrance into the child. All night the mother rushed about carrying her child in her arms. The neighbours all said the child would certainly die, and at last the mother in desperation pleaded in prayer for the life of her little one. She came to the church and asked the pastor to pray with her. The pastor, his family and others prayed for her. The woman was so helped she said no matter whether the child lived or died, she herself would become a believer. Fortunately from that time on the child gradually got better."

" In a non-Christian village where no regular work has been done, a theological student spent the summer vacation in nineteen-thirty. He became friendly with one of the more influential citizens of the village who happened to be the government opium sales agent. During the course of the summer this man became interested in the Christ way of life and decided that his business was not in accord with what he had discovered to be the truth. He decided to give it up even at the cost of his very living. After having made his decision he was besieged from all sides by those whom his act affected. They begged him to reconsider. The opium authorities wanted an honest man they could trust and men like this were evidently scarce. The opium addicts pled with him to reconsider because it meant taking away what they considered their very life. If he gave up the position they would have to spend on train fare going to the next town to buy opium money they needed for the drug. But in spite of all he stuck to his decision and is still without an adequate, independent means of livelihood. The criticisms, the slander, the tests of faith already met by this one man, if told, would fill a book. His every act, his every word, his every mood provide subjects for community criticism. One day he was on his way to the hospital to get some medicine for his little child. He met one of the temple priests. On stating his purpose in going to the nearby town, the priest said sneeringly, " Why do that ?

Why don't you just say a little prayer like your Christians do and the child will get all right."

With regard to work among the Aborigines, though nothing of an organized nature has as yet been undertaken there are those native workers in the church who come in contact with them from time to time. The following excerpts from a letter written by an Aboriginal woman who attended one of the mission schools for a short time and returned to her people will serve to give the reader a little evangelistic peep into this great untouched need.

> "At Horasshi where there are more than forty houses I stayed a day. More than forty people came to hear. The police were very glad to have me come to speak and after I had spoken they asked the people whether they understood or not. 'What do you ask us that for?' they said, 'doesn't she speak in our own language; what do you mean by asking us whether we understand or not?' The police went on to tell the people that if they paid attention to this teaching they would become more civilized. I explained to the people what this teaching would mean if applied to their lives, saying, 'Formerly you were head-hunters: now if you do not get forgiveness from God your souls will not live.' On hearing this they were much afraid saying, 'We have no teacher to teach us. When we die we are lost. Our sin is great; what are we to do about it?'"
>
> "At Takiri more than eighty people came out to hear. The head of the tribe killed chickens for a feast for me saying had they only known earlier of my coming they could have gone to the town for better food for me. I told them I didn't come to eat. If they would all come and listen to my words, though I went a day or two without eating it wouldn't matter to me. They said my words were full of power. After that they called the whole group together that they might bow to me. They clapped their hands saying my words contained the real truth and that had I come earlier with such a message they would to-day have great joy."

Chapter XXXI

A FRESH CALL TO THE EVANGELIZATION OF THE FORMOSA ABORIGINES

Duncan MacLeod

The recent revolt among the head-hunters or Formosa is a fresh call to the Church of Christ to undertake the task of their speedy evangelization. It is not necessary to go over the ground in this present article. The reader who may be really interested in the subject will find articles in the Christian Movement for Japan. The Christian Movement for 1923, pp. 316-328 has an article written by the late Rev. Duncan Ferguson, describing their customs and condition at that time. Another article "The Evangelization of the Aborigines of Formosa" may be found in the Christian Movement for 1927, pp. 38-52. This article was written after the writer had given an address on the subject at the Conference of Federated Missions in the summer of that year at Karuizawa. The two proposals presented in that article were never seriously considered by the Christian Missions in Japan, or by any Body of the Christian Church there. It is quite probable that they still consider this task to be peculiarly that of the two Missions at present working in Formosa.

It may be stated here that in the year 1912 in a conference of the North and South Formosa Missionaries the following resolution was passed and forwarded to their respective Foreign Mission Boards:— "It was unanimously agreed that the time had fully come when work should be begun among the hill-tribes of Formosa. While the denser population on the western side of the island has many opportunities of hearing the Gospel preached at our widely scattered 150 chapels, and from itinerating missionaries, preachers and evangelists, untold generations have

passed without any one caring for the souls of these poor brethren of mankind on the eastern side of the island. They number 122,000, an immensely greater mass of people than in some of the islands of the South Seas, where notable triumphs have been gained for Christ in modern times.

During the past three years strongly punitive expeditions have been sent among these hill-tribes with the result that many have been slain and thousands have given up their head-hunting customs before submitting to the Government. For these and other weighty reasons we are agreed that there should be no further delay in making a worthy attempt to bring that promising part of the population into the gracious subjection of Christ. At least two missionaries would be required to make a commencement, and the opinion of the conference is that they should consist of a clerical missionary, and a medical evangelist, with the probable early addition of an industrial missionary."

In 1916 the same conference added the following resolution:— "This conference again desires to reiterate this resolution with even greater emphasis than before, urgently asking for the appointment of these missionaries as soon as possible. The door to this hitherto neglected portion of the population of Formosa seems to us to be opening more and more widely. We believe that work could be begun at once among the Ami tribe on the east coast, had we men and means. Whilst recognizing the difficulties owing to the war, we yet press the matter again on the serious attention of our respective Foreign Mission Boards."

Several years have passed since these resolutions were forwarded to the Home Boards. So far nothing has been done in response to these urgent requests. No missionaries definitely volunteered for this work. The tragedy at Musha a few months ago has so stirred us that some of the younger missionaries have actually offered themselves for this very difficult task. We have recently heard of the arrival in Japan of two young missionaries who have heard the call of God to this task. At the Christmas season some of our missionaries went over the east coast to find

out what possibilities there are for beginning Christian work in that territory, where about thirty thousand of the Ami tribe live. We might make mention here of a woman who is at present bearing witness to the Gospel among the people of her own tribe at Karenko. There seems to be no serious hindrance on the part of the authorities, and the last report of her work was very encouraging.

It is necessary to state here that the Government of Formosa has for many years placed the control of the aborigines in the hands of one central Bureau. This Bureau began to meet their spiritual needs by sending Buddhist priests among them. On this account they definitely discouraged the introduction of Christianity among them. Twenty years ago they informed the writer that there was no likelihood of any permission being given for the spread of Christianity among them. Some of the officials confessed that in the most of cases the appointment of these priests was a failure, for many of them had to be called home. Not only among these priests but among others cases of moral delinquency were on several occasions causes for sudden revolts among these people. During these unexpected uprisings many innocent Japanese, men, women and children were speedily and mercilessly dispatched.

One of the clearest evidences that this Bureau has strongly opposed the introduction of the Christian Faith among the hill-tribes is the fact that for twenty years a Japanese evangelist, whose father was killed by the savages, and who felt a definite call to the evangelization of the very people who so ruthlessly killed his father, has been trying for these past twenty years to get permission to begin Christian work among them, but all in vain. Japanese Christians took a deep interest in his efforts, but all he has been allowed to do yet is a little medical treatment of their bodily ailments.

Of recent years the officials have evidently found that the teaching of Buddhism has not brought about the desirable moral changes, nor has won the hearts of these primitive people sufficiently to feel the seriousness of their

evil custom. They are now advising them to put away their Buddhist means of worship, and most urgently pressing upon them the Shinto religion, with its much cheaper Shrines. Nothing can be more pitiful than to think of these primitive people without any intelligent idea of worship being introduced to anything but the highest moral values which are found in the Christian Faith alone. When the Christian religion is finding such a response in the hearts of many of the leading people of Japan proper it is tragic to think that some of their much subjected and dejected people should be brought under spiritual slavery, in the midst of a rapidly enlightened age and nation.

The Formosan Government in the past has been most sympathetic to Christian work among the Formosan people, but their attitude to our fellow-men in the mountains of Formosa has been a cause of great distress to us. This fresh crisis has brought up our responsibility to these people very strongly before us. The Japanese authorities, from the highest to the lowest, know that the Christians in Formosa are the most easily governed in the island. It would be reasonable to infer that the introduction of the Christian Faith would help in the moral and spiritual progress of these Aborigines. Considering what changes have been wrought by the Gospel of Jesus Christ among the wild peoples of the islands of the South Pacific as well as in the midst of cannibal tribes in Africa, we are just as confident that similar results would be realised in Central, as well as on the east coast of Formosa.

We would ask that Christian people everywhere would pray that the door to this hitherto untouched territory may be speedily opened, that those who have felt the call to this gracious work may not be dismayed by any past hindrances and that the Formosan Government may change their attitude, at least may silently acquiesce in the definite undertaking of Christian work among these our fellow brethren in the scattered hamlets and villages in the mountains and on the east coast of Formosa. May the day soon come when divine love and just human treatment may work together for their material progress as well as their spiritual redemption.

Part IV.

OBITUARIES 1930-31

Gideon F. Draper

Rev. William Thomas Austen

Mr. Austen passed away at an advanced age on the 13th of March, 1930. He began life as a seaman and served in the British Navy. In 1873 he came to Japan as agent for the British Missions to Seamen in Yokohama. He was ordained for this work in 1890 by Bishop E. Bickersteth. During the many years of service he was very faithful and efficient. He retired in 1915, on a pension, but continued to live in Yokohama and assist in the work for seamen until 1923. On his return to England he served as curate in various places and in 1926 he was appointed Vicar of North Shoebury, Essex, which position he held until his death.

Rev. Eugene S. Booth, D.D.

Dr. Booth was born on August 16, 1850 near Trumbull, Connecticut, U.S.A. He was educated at Rutgers College and the New Brunswick Theological Seminary, New Brunswick, N.J. He was married to Emily Stelle of New Brunswick in 1879 and together they joined the Japan Mission of the Reformed Church in America in that year. With the exception of the first two years on the field, spent in Nagasaki, Dr. Booth gave his whole missionary service to the Ferris Seminary in Yokohama. Mrs Booth was asssociated with him in that work until her death in

1917. In addition to Dr. Booth's capable management, which accomplished so much for the institution over which he presided, the home which they together created left a lasting impress upon the generations of students that passed through the institution. The outstanding characteristic of Ferris Seminary was homelike warmth and genial Christian love. In 1922 he retired from the field after more than forty years of service given to this one school, which grew under his guidance from an enrolment of 28 to one of over 600 girls, and to its present position of influence. He was given the degree of D.D. by his Alma Mater in 1917. He was decorated by the Emperor of Japan with the Order of the Blue Ribbon. The graduates showed their appreciation of his service by presentation of a purse of 5000 yen on his retirement.

In addition to his service to his Mission he was closely associated with the foreign community of Yokohama and at one time and another for longer or shorter periods was Pastor of the Yokohama Union Church.

After his retirement he lived in New York with his wife, Miss Florence E. Dick, whom he married in 1919. In 1929 Dr. and Mrs. Booth returned to Japan on the invitation of some of his old pupils to participate in the dedication of the new Ferris Seminary building. He stood the trip and the experiences in Japan remarkably. After his return to New York his vigor began to abate but his health and his zest for life remained unimpaired until the turn of the present year when complications resulting from a cold necessitated his removal to the Presbyterian Hospital where he passed away peacefully after an illness of about two weeks on February the 9th. He is survived by his widow, three sons, a daughter and nine grandchildren.

Guy C. Converse

Mr. Converse was born in May, 1888, in Michigan. In 1910 he graduated from Hillsdale College, Mich. and upon graduation was persuaded by Mr. S. G. Phelps of Tokyo to come to Japan as an instructor. He accepted a position

as teacher in a Kyoto Middle School, where he remained two years.

In 1912 he returned to the United States and entered Columbia University for research studies, remaining there two years.

In 1915 Mr. Converse returned to Japan as Y.M.C.A. secretary for Sendai. Then the World War called him back to the United States and he volunteered for the army and after a few months was commissioned as lieutenant. In 1919 he again came to Japan.

During his early service in Japan he met Miss Bertha L. Harris, who was then a teacher of the Kanazawa Girls' School, and they were married at Minneapolis in 1917. On coming to Osaka in 1919 Mr. Converse held the position of Service Secretary of the Y.M.C.A. there. In 1925 Mr. and Mrs. Converse returned to the home land on furlough. When they came back to the field the next Spring they made their home in Sumiyoshi and he held the position of Honorary Secretary of the Osaka Y.M.C.A. until his passing away in Febrary of 1931.

Mrs. Lydia Cone Curtis

Mrs. Lydia Cone Curtis died in Elmira, N. Y., August 28, 1929. She was born at Madison, Ohio, May 20, 1853, and graduated from Oberlin College in 1880. She was married to Rev. William Willis Curtis on February 25, 1885. Dr. Curtis had then been a missionary in Japan since 1877, his first wife having died in Osaka. Mr. and Mrs. Curtis arrived in Japan November 7th, 1886. They had four children, three of whom are living in the United States, and one, Miss Edith Curtis, is a teacher in the Baika Girls' School in Osaka under the American Board. Mr. and Mrs. Curtis were in Sendai from 1886 to 1895, and then after spending one year in Sapporo returned to the United States. Mr. Curtis died in 1913; Mrs. Curtis maintained the home in Oberlin, Ohio, while her children were in college there.

Oscar Adolphus Dukes, M.D., B.D.

Mr. Dukes was born in South Carolina, U. S. A. on

the 2nd of July, 1854. His studies were pursued in Vanderbilt University, Nashville, Tenn. After graduation he entered the Texas Conference of the Methodist Episcopal Church, South, in 1883, and the next year went out as a missionary of that Church to China.

In 1886 he came to Japan with Drs. J. W. Lambuth and W. R. Lambuth to open work in this country under the mission Board of the same church.

After some years he severed his connection with the Mission and taught in several private or government schools until he passed away in 1930.

Miss Edith E. Hughes

Miss Edith E. Hughes came to Japan under the Church Missionary Society, in 1904, and joined her sister Miss Alice M. Hughes at Sapporo. During the whole of her service in Hokkaido, she and her sister lived and worked together. Their next station was Kushiro, where Miss Edith Hughes was active in building up the work of the Kindergarten, as well as in the women's side of the work of Kushiro Church. Later on the sisters were transferred to Usu, on Muroran Bay, a village of which the population is almost entirely Ainu, and where they are still affectionately remembered. Miss Edith Hughes' health gave way in 1914 and she returned to England, living latterly at Bournemouth, where she passed away rather suddenly in December 1930.

Rev. Francis William Cassillis Kennedy

Rev. Francis William Cassillis Kennedy was born in 1867. In early childhood he was left an orphan, and grew up in the family of an otherwise childless uncle, the rector of St. Anne's Church, Toronto, Canada. Studying at Trinity College, Toronto, Mr. Kennedy was ordained, married, and for some years in charge of a parish in Toronto diocese. Mr. and Mrs. Kennedy came to Japan in 1892, and for the next twenty-four years engaged in evangelistic work with their home and headquarters at Matsumoto,

Shinshu. Chiefly because of their children, they returned to Canada in 1915, and engaged in evangelistic work among Japanese emigrants in British Columbia, Mr. Kennedy being asked later to take charge of all missionary work among Orientals carried on by the Anglican Church on the Pacific Coast of Canada. In this he was very successful, winning the confidence and love of all, especially the Japanese in Western Canada, to a remarkable degree. When in 1922 Mr. Kennedy had a long, severe illness, involving a stay of several months in the hospital, his Japanese admirers in Vancouver combined to pay all his medical expenses. When, later, after a short illness, Mr. Kennedy died June 23, 1930, it was the Japanese who not only paid the hospital account, but took charge of, and made full provision for his funeral. May he rest in peace !

Mary S. Hampton

Mary S. Hampton was born May 6, 1853, at Kalamazoo, Michigan. She graduated from Albion College in 1880, and arrived in Japan in 1881. All her missionary activity was in the Iai Jo Gakko, at Hakodate. She was retired in 1917, and passed away July 1, 1930 at Grandville, Michigan.

Her close friend and co-laborer, Miss Augusta Dickerson, has given a beautiful tribute, as follows :

" From the time I first met Miss Hampton in 1888, she became a real source of help and strength to me. I trusted her judgment, and her sense of fairness and justice was indeed keen. Her sympathy and interest were unfailing. Of unusual physical vigor, she knew neither fear nor fatigue. She was endowed with practical executive ability, so that she was our efficient builder and treasurer. The fine substantial buildings in the Iai School are a monument to her practical skill, for she worked largely with the Japanese, without trained architects. She loved the Japanese friends, loved the girls in the classroom, and the children in the Kindergarten, and delighted in her teaching. Her faith was always simple and beautiful, like that of a

child. As a great ship calmly pursues its charted course, she moved through life unconquered and unafraid, and so, quietly and peacefully, she entered into rest."

Miss Mary Ibbotson

Miss Ibbotson came to Japan in October, 1921, intending to learn Japanese and work with the Japan Evangelistic Band. Owing to her sister's serious illness she was recalled and left for England in June, 1922. The way never opened for her to return to Japan, though she always retained her warm interest in the work and continued to hope that the day would come when she could return to the field. She was knocked down by a motor cycle in her home town, and died on the 17th of February, 1930 from the injuries she received. We thank God for her life of untiring and unselfish devotion to others.

Miss Ella Johnson

Ella Johnson was born of Danish parents at Gayville, S. D. in 1874. In her early youth she went to the state normal school and taught school for some years. But the conviction grew on her that she was not only to believe on Jesus Christ but also to serve him in the foreign field, and to fit herself for such service she entered the Theological Seminary at Blair, Neb., and graduating from it in 1903 she was at once called by the United Danish Ev. Luth. Church in America to go to Japan as the first single lady missionary of the Lutheran Mission there. She made remarkable progress in the language and had started well in the work of making Christ known to little children and young women. But a rapidly increasing deafness forced her to leave the field very precipitately before the end of the year 1906. Her return to America brought no improvement but by staying at very dry places she managed to keep a fragment of her hearing. This forced return was a great blow to her, and she always looked back to her years here in Japan as the happiest of all her life. The call to enter

upon that perfect service she always wanted so to render, came to her on Dec. 16, 1929 in a hospital near her old home, her death occurring only a couple of days after the extraction of an abcessed tooth.

Mrs. Herbert B. Johnson.

Miss Clara Elvira Richardson was born at St. Clare, Pa. on the 29th of Dec., 1861, the only daughter of Mr. and Mrs. L. W. Richardson.

After marrying the Rev. H. B. Johnson she came with him as a missionary to Japan in the fall of 1887. They lived for seven years in Nagasaki, working in connection with the Institution now called Chinzei Gakuin. Later they were stationed in Tokyo and in Fukuoka.

Returning to the United States in 1903 he was appointed the next year as Superintendent of the Methodist Mission for Japanese on the Pacific Coast, and she wrought faithfully with him until his death in November, 1905. She continued to make her home in Berkeley where she passed away on the 3rd of November, 1930, after a lingering illness of two years.

Mrs. Johnson had six sons five of whom survive her. They are all resident on the Pacific Coast of the United States.

Miss Janet M. Johnstone

Miss Janet M. Johnstone was born in Orillia, Ontario, Canada, in 1874 and was educated in the schools of her own town. She graduated at the Normal Teacher's College of Toronto in 1893 and taught in the schools of her province until 1905. During this time she spent one year in the Missionary Training School of Ewart, Canada.

Miss Johnstone was appointed to their work in Japan by the Board of Foreign Missions of the Presbyterian Church in the U. S. in 1905 and reached the field on September 26 of that year. Her first service was in Kanazawa Station, on the northwest coast of the main island. She was con-

nected with Hokuriku Girls' School and did faithful service not only in the school but outside in evangelistic work among the women of Kanazawa and the surrounding towns. In 1919, in company with other missionaries and friends, she volunteered for service with the American Red Cross in Siberia and served at Vladivostok in the Russian Island Hospital. Miss Johnstone reported that she had opportunity for a great deal of direct Christian service among the refugees who were gathered in Vladivostock, especially among the Czechs, Serbians and Poles who found themselves in that part of the world. On Miss Johnstone's return to Japan from furlough in 1922 she was assigned to Yamaguchi Station for work in Sturges Seminary for Girls at Shimonoseki, where she worked until she returned to the United States on furlough in July 1929. Miss Johnstone was supported by the Women's Society of the First Church of Buffalo for twenty-five years and was greatly beloved by those who knew her. She spent the first part of her furlough with her family and in March went to Buffalo to take part in a meeting of the Women's Society where she gave much pleasure to her friends and remained to visit with them a few days. The week following she was taken ill and was tenderly cared for by her friends and afterwards taken to the hospital. She had every care and was operated upon with seeming success but suddenly had a relapse and passed away on May 14, 1930.

Mrs. J. P. Nielsen

Anna Nielsen was born in Hammel, Denmark in 1872. While still in her teens the family emigrated to America. As many other young Danes she was drawn to a transplanted Danish Folk High School at Elk Horn, Ia. In less than two years time she obtained her teacher's certificate and started to teach school. But what was of far greater importance was that while in Elk Horn she had heard the Savior's call and followed it. A few years later she was married to the Rev. J. P. Nielsen. While she was very ably assisting him in running another Danish Folk High School in Kenmare, N. D. the call came to them to go to

Japan. At first she hesitated, but when they in 1910 arrived here in Japan, she at once threw herself into the work with all her energies. Her sympathies went out to the unfortunate of all classes: children, young girls forced into immorality, old people, the poor and destitute, and it was mainly to her initiative that the Lutheran Mission owes its Colony of Mercy at Kumamoto. An incurable disease threw its shadow over the last ten years of her life and caused her a great deal of suffering, still she fought on, and it was owing to her husband's sickness that she left the field in 1927. But her disease gathered momentum and the last year was marked with a good deal of suffering, but a signal ripening for the life to come was very evident. She entered into this life at Blair, Neb. (where her husband had accepted the position as Dean of the Trinity Danish Lutheran Seminary) on Sept. 29, 1928.

Mrs. Albert Oltmans

Mrs. Albert Oltmans, nee Alice Voorhorst, was born in Overisel, Michigan, U. S. A., of Dutch pioneer ancestry. She came to Japan with her husband in September, 1886. Retiring on the field in 1924, they returned to America, June 6, 1930. She passed away suddenly on Christmas Day, at the home of her son, Gordon, in Charlotteville, N. C., after celebrating the day with her family.

She was the mother of seven children, of whom five are still living, four of them now in missionary service in the Orient. For more than four decades she sustained her husband in his evangelistic, educational, and leper work in Kyushu, and Tokyo. She is particularly remembered by friends in Japan as a gentle, home-loving personality, whose sweet, quiet influence pervaded a home in which scores of missionaries and others found a hearty welcome.

Melinda Ann Judson Richards

Miss Melinda Ann Judson Richards died in Boston, April 16, 1930. She was born at Antwerp, New York,

July 27, 1841. She was the first graduate of the first nurses' training school in the United States, connected with the New England Hospital, Boston. She was a friend of Florence Nightingale. She came to Japan in 1886 to be the head of the nurses' training school at Doshisha and returned to America in 1890 when the training school was closed. She had a distinguished career as a nurse in the United States.

Rev. John Hansford Rowe

John Hansford Rowe was born November 13, 1878, at Achilles, Va. He was a student at Richmond College, Virginia, and at the Southern Baptist Theological Seminary, Louisville, Ky. After graduation, he came to Japan as a missionary, in 1906, under the Southern Baptist Convention.

On July 29, 1929, Mr. Rowe left Kokura, where as the only evangelistic missionary of his mission on that North Kyushu Field and as President of the Seinan Jo Gakuin, he had had a busy, trying year, and went to Karuizawa to attend the conference of the Federated Missions. After that conference, weary and worn, and really sick, he went to Gotemba where as President of his Mission he presided over the annual mission meeting. From Tuesday evening until Thursday noon, he stood to his duty, but on Thursday he went to bed. Influenza and pneumonia developed. He had led the opening devotional exercises of the mission meeting, his text being, "Come ye yourselves apart and rest awhile." The following Monday afternoon, August 12, 1929, his spirit went to be with the One who said, "Come ye yourselves apart and rest awhile."

In college he was on the 'varsity foot-ball team. When he came to Japan he had a fine, strong body, but in twenty-three years that fine physique had been used up for the Master. He gave not only his physical strength, but his all for the Master. The senior member of his mission called Mr. Rowe, "John, the beloved", and such he was, for all who knew him, loved him.

Mrs. Emily Hatton Towson

Mrs. Towson was born in Lebanon, Tennesee, on the 24th of October, 1859. She graduated from Ward's Seminary, Nashville, in 1874. From 1878 to 1886 she served as Assistant state librarian for Tennessee. During the latter year she was married to Rev. W. E. Towson, and they labored together in the California Conference of the Methodist Episcopal Church, South until 1890, in which year they came to Japan as missionaries of the Board of their Church, rendering faithful service during sixteen years in Kobe and Osaka.

Then from 1906 until 1920 they were in the home service, within the bounds of the South Georgia Conference, but returned to Japan in the latter year and until 1925 were in the missionary work at Kyoto.

Mrs. Towson was called to the Higher Service on the 13th of January, 1931. She is survived by her husband and son, Lambuth R. Towson, both resident at Americus, Georgia, and by an only daughter, Miss Mamie C. Towson, who is a missionary at Oita, Japan. An elder son, Hatton D. Towson, died in 1919 on the eve of appointment to the mission work in Japan.

Rev. Thomas Clay Winn, D.D.

Dr. Winn was born in Flemington, Georgia, on the 29th of June, 1851, the son of John and Mary Brown Winn. His mother was a daughter of the famous hymn writer, Phoebe Brown, whose son, Samuel R. Brown, was one of the first missionaries to Japan, a colleague of Verbeck, Hepburn and Williams.

Attracted in part, no doubt, by the career of his uncle, S. R. Brown, Thomas C. Winn and wife came to Japan in 1877, not long after Mr. Winn's graduation from Union Seminary, New York, following his college course at Amherst.

Their first field was Kanazawa, from 1879. Dr. Winn was the first Christian worker in most of the larger places in the three prefectures of Ishikawa, Toyama and Fukui.

After nearly twenty years on the west coast Dr. and Mrs. Winn were transferred to Osaka, in 1898. Eight years later, under strong pressure from Japan friends in Manchuria, they moved to Dairen. Their service of 19 years on the west coast; 8 years in Osaka and 17 years in Manchuria and Korea is very affectionately and reverentially remembered in numberless places throughout Japan proper and its dependencies.

Mrs. Lila Willard Winn died during their stay in Manchuria. After a number of years Dr. Winn married again, the present Mrs. Winn being at that time a missionary teacher in Sturges Seminary, Shimonoseki, Miss Florence Bigelow by name.

All the four children of the Winns have served in Japan or Korea; Mary and Merle, both deceased, in Japan; George H. and Julia (Mrs. Walter Erdman) in Korea.

On hearing of the death of Thomas Clay Winn on Sunday morning, the 8th of February, 1931, in the church he had founded in Kanzawa, and just a few minutes before he was due to enter the pulpit and preach once more the Word of life, many would say, as was said of Enoch, "He walked with God and he was not, for God took him."

Rebecca Jane Watson

Rebecca Jane Watson was born in Onragh, Tyrone County, Ireland, February 19, 1856. She arrived in Japan in February 1883. Her major work was at Aoyama Jo Gakuin, and great is the debt that school owes her. She was also in Yokohama, connected with the Bible Training School. Those who knew her best felt the earnest, purposeful character of Miss Watson, who was a friend to many, a teacher to hundreds. As one of her friends truly said, "Miss Watson out of a great mother love had folded to her heart a number of young Japanese lives, setting their feet in the paths of joy and peace. Today they rise up and call her blessed."

She had an intense love for Japan and her people. She was retired in September, 1919. At the time of the desola-

tion of the earthquake of 1923, she longed to be back in Japan to do even a small service for the graduates and students at Aoyama. Her last words to her sister were, "Can I go back to Japan when I get well?" Her name was put on the roll of the heroes of faith and victory as she paecefully entered into rest, May 25, 1930, at Lincoln, Nebraska.

APPENDICES

APPENDIX I.

MINUTES OF THE TWENTY-NINTH ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1930

J. Spencer Kennard, Jr.

The *Twenty-Ninth Annual Meeting* of the Federation was held in Karuizawa July 30 to August 3, 1930, with 82 registered delegates from 33 participating missions. The same policy was followed as the previous year, of a conference beginning on Wednesday evening and ending with a Memorial and Communion service on Sunday afternoon.

The theme of the conference was *The Rediscovery of the Kingdom of God in Japan.* As with the former conference the first session was a gathering for prayer and inspiration led by the Vice-Chairman, Dr. W. M. Vories. The leader took occasion to impress the urgency of the theme of the Conference, and to urge regular attendance.

On Thursday morning, after a short period of devotion, led by the Chairman of the Federation, Dr. P. S. Mayer, there was a short business session, that included adoption of the program as printed, other preliminary items of business, and the naming of a business committee consisting of Messrs. Erskine and Walton, and of a Nominations Committee, consisting of Mr. Converse as Chairman, Misses McKinnon, Shannon, and Pider, Messrs. Gressitt, Hutchinson, L. Miller, Smythe, and Woodard.

Fraternal delegates to the conference were welcomed, including Messrs. Y. Chiba and Ebisawa, representing the National Christian Council, and J. Z. Moore representing the Korean Federation. There was also present Mr. E. D. Grant, Educational Secretary of the Board of Foreign Missions of the Southern Presbyterian Mission.

It was voted that the above mentioned delegates, including Mr. Grant, be accorded the Privileges of the floor.

It was also voted that hereafter all members of the Executive Committee of the Federation of Christian Missions be considered *ex-officio* members of the Conference.

It was further voted, that non-delegates be accorded the right of participation in the discussions, provided such participation in no way interferes with prior right of regular delegates, their names to be handed in to the Business Committee.

All speeches, in the discussions of this conference, it was voted, should be limited to three minutes.

After this short session for business, Miss Michi Kawai presented her paper, which, with the following discussion, occupied the bulk of the morning. The theme was *The Rediscovery of the Kingdom of God in Japan: in Moral Life.* This significant paper was published along with the others in the October issue of the Japan Christian Quarterly. Twenty persons took part in the discussion the leader, Mr. R. L. Durgin summerizing the thoughts under ten headings.

The morning sessions closed with the regular devotional period of a half hour. This was led by Rev. H. W. Myers D.D., the devotional leader of the conference. The success of the great Kingdom of God Movement, was the chief burden of his message and of the concluding prayer.

At 2 p. m. the Conference was again called to order, and after a hymn and Scripture reading the roll of delegates was called, Seventy-eight out of the total of eight-two being checked as present.

Executive Report

The Secretary then presented the report of the Executive Committee for the year. He dwelt first upon matters of finance, reporting upon the gradual reduction of the outstanding debt, and suggesting that the time was close at hand when the appropriations might be reduced to the ¥20. per delegate provided for in Article IX : 1 of the Constitution.

The problem of expenses of delegates was considered anew. Under Article IX : 1 of the Constitution, it is stated " that travelling expenses to the meetings of the Federation shall be interpreted as including second-class railway fare with sleeper when necessary". Nothing is suggested about any further expenses being chargeable. Indeed other expenses of travel had been expressly precluded, at least until the Federation was out of debt by Executive Committee action of October 20th, 1927 (Minutes, 2nd Meeting, 1927 - 8 P. 4.) This action was apparently subsequently ignored. Accordingly it was voted to reaffirm this previous action, that travel of delegates should include, " 1st class on sea, 2nd class on land, express, and, or, sleeper when necessary, but shall not include meals en route, tips, baggage transfer, kurumas, taxis and the like".

Among the items of business transacted during the previous year by the Executive Committee, was the effort to prevent geisha appearing in Washington as acceptable representatives of this nation. Negotiations had reached a point that only instant and decisive action would apparently avail, the more so as others had tried to prevent such a represenation but without success. Accordingly it was voted to dispatch the following telegram to the American Secretary of State and to communicate the same to the Associated press :—

" Noting press report that Washington Chamber of Commerce considers geisha for cherry festival, we urgently protest, since majority are prostitutes. Japan Federation Christian Missions". As was anticipated this action provoked considerable controversy. It resulted, however, in the geisha guild declining the invitation, and the clarifying of the official status of the geisha profession as akin to prostitute, both in Japanese social custom and Japanese law, to many unfamiliar with the Japanese association. It also gave encouragement to one of Japan's leading newspapers, the Jiji Shimpo that stands for the higest ideals of international friendship and social amelioration, to send a party of five talented young women fully competent to represent their nation.

The bulk of the efforts of the Executive Committee, were directed as usual to the preparation of the summer Conference. The program of the previous year had apparently commended itself to a degree that warrented repeating the same general plan of a conference beginning with a prayer meeting Wednesday evening and ending with a Memorial and Communion Service Sunday afternoon. So too with the plan of four papers each followed by a thorough period of discussion. It was felt that this year, however, more was to be gained by the centering of thought upon the ideals to be attained in Japan: than upon historical survey, and that in view of the inauguration of the Kingdom of God Movement we could hardly do better than to consider what was implied in the effort to apply the ideals of the Kingdom of God to the Japanese nation. When it came to the matter of the devotional periods, there was a feeling that because of the high level of spiritual achievement and preaching talent among our own associates, we had no need to go elsewhere in the seelction of a suitable leader, the choice falling at length upon Rev. H. W. Myers of Kobe.

As to the other matters taken up by the Executive Committee, they are embodied mostly in the various recommendations submitted to the Conference.

In the adopting of this report, the only criticism was concerning the manner in which the telegram of protest had been sent to the American Secretary of State, it being the feeling of some that this should have come from another body. Others pointed out that efforts had been made to secure such action elsewhere, but without success. It was generally agreed, by all participants, that there had been positive gains.

Following the report of the Executive Committee, several additional recommendations were adopted. It had been recommended, "that in view of the organic union consummated between the Christian Convention and the Congretionalist denomination, whereby the missionaries of the former serving in Japan now become members of the American Board mission, that the resignation from this Federa-

tion of the former, effective from the close of this calendar year, be accepted." This was adopted.

It was voted to refer to the incoming Executive Committee, however, the application for membership of the East Asia mission. The issue concerned the uncertainty of some members as to the full acceptance of the doctrinal qualification in the Constitution. In the letter of application from the Secretary of this mission was the statement "We have taken notice of the constitution and the by-laws of the Federation and accept them".

The Recommendation that followed dealt with the offer of the Christian Literature Society to assume full financial responsibility for the Japan Christian Quarterly and the Japan Year Book, with the idea that losses on the one might be compensated by profits on the other. The communication from the said Society was as follows: "At the meeting of the Christian Literature Society Executive Committee, held on June 26, 1930, the Society decided to undertake for another three years, subject to similar action on the part of the Federation of Christian Missions, the publication of the Japan Christian Quarterly .... It was further decided to express our readiness to undertake the publication of the Japan Mission Year Book .... If the agreement embraces the Japan Mission Year Book as well, the Society is willing to undertake the publication of the two without guarantee against loss, excepting responsibility for Editorial expenses." Three conditions, it was felt by the Executive Committee, should accompany acceptance of this offer for the sake of conserving full liberty of editorial action. (a) That editorial expenses be arranged directly between the Executive Committee of the Federation and the editors of these publications, (b) That the responsibility of the Christian Literature Society shall relate exclusively to the business side of the publications, (c) That the quality, size, and price of sale shall be fixed in consultation with the Executive Committee of the Federation. After discussion, the offer of the Christian Literature Society was accepted subject to these conditions.

On a motion from the editor of the Quarterly, it was voted: That in order to avoid overlapping, that at present

exists in the independent publication of a Year Book and a Magazine both by the Federation of Christian Missions and the National Christian Council respectively, a committee of five be appointed by this body to approach the N. C. C. with a view to studying the possibilities of closer cooperation: and to report next year.

Following these actions, Mr. Saburao Yasumura, the recently elected President of the National Board of Sunday Schools, was introduced, and he addressed the Conference.

Two further actions were taken before adjournment. Mr. Downs presented the report of the school of Japanese Language and Culture, which was adopted. Also there was the adoption of the report and the ad interim report of the Treasurer of the Federation. Whereupon the meeting was adjourned.

Kingdom of God Campaign

A round table conference regarding the Kingdom of God Campaign was conducted on Thursday evening. Preceding it was a devotional period led by Rev. G. H. Moule. A brief review of the work of the campaign to date was given by Dr. William Axling. Seventy regional and local committees, he stated, are now active, and it is in these local committees that lies the strength of the movement. Dr. Kagawa, the genius and soul of the Movement still retains his important place, but just the same it is not simply a one man enterprise. All evangelical bodies, excepting the Salvation Army and the Holiness Church, are cooperating. Christian publishing enterprises have been doing their part, in the issue of 10 sen books, booklets, tracts, the Kingdom of God weekly newspaper, and 10 sen New Testaments.

13,000 unreached rural areas are among its chief objectives, and there are also the fishing folk, farmers, miners, and spinners. It is a preaching campaign. But it is more than that : it is also a social problems campaign.

During the first six months of the campaign there were the following achievements :

1. Meetings held in 115 centers and cities.
2. 419 Special campaigns in churches.
3. 56 Campaigns in schools, Y. M. C. A. and other organizations.
4. 965 Meetings have been held.
5. 173,668 persons have attended these meetings.
6. 173,558 enquirers have signed cards.
7. 1,771 lay Christian workers have pledged themselves to special work in the bringing in of the Kingdom. This is a movement of, for, and among the younger Japanese.

The Central Committee consists of 32, including 27 Japanese, almost all from among the younger leaders, and 5 missionaries.

Rev. Michio Kozaki, assistant pastor of the Reinanzaka Church, followed with five important points which he felt Missionaries should understand. Dr. Mayer, treasurer of the Kingdom of God Movement then gave a statement concerning finances, thanking also all who had been aiding with their gifts.

The general discussion that followed centered in 5 themes:

1. Impressions regarding the Campaign to date ; Its weaknesses ; how weaknesses might be remedied.
2. How can more effective follow-up work be done for those who sign cards.
3. Experiences and reactions regarding the Kingdom of God Weekly.
4. How can the Christian forces be more fully mobilized for the movement.
5. How can the Campaign be projected into the unreached rural villages.

Rediscovery of the Kingdom of God in Intellectual Life

Friday morning was given over to the second paper and its discussion. The theme was, *The Rediscovery in Intellectual Life* : the speaker, Rev. Luman J. Shafer. This significant challenge to our methods of education, and

arraignment of the intellectual ideals even as fostered in mission schools, is printed in the October 1930 issue of the *Quarterly*. Sixteen persons took part in the discussion led by Dr. C. L. J. Bates. It was pointed out : that our schemes of evangelism have failed except as integrated with education, that Christian education is a specific type of education as education, that through such education there must be an integrating of the religious with the essentially "secular", and that the "striving after righteousness in God," implied in our Kingdom of God objective, must permeate all of education.

A short devotional message by Dr. John Z. Moore, fraternal delegate from Korea, started the afternoon, sessions, his theme being Jesus giving his own life to feed his sheep : the contrast between the eaters of the flock and the feeders of the flock, "the ultimate fate of the world today hangs on this issue."

The Rediscovery in Economic Life

Miss Isabelle McCausland, of the Department of Social Science of Kobe College, presented the third paper of the Conference on *The Rediscovery in the Economic Life*, (published in the October 1930 *Quarterly*). Among her wealth of significant facts were : three-fourths of juvenile delinquents in Japan begin by stealing food, and the rate has increased four-fold ; last year there were 576 labor disputes and 70,000 strikers, many of whom it was admitted were practically fighting for their lives; of 12,500 young women in a group of factories examined none were receiving adequate nourishment ; Japan lags a hundred years behind in her legal attitude to women, just one sample being their employment in mines;to America's 79 gallons of milk annually per person Tokyo consume barely 2 quarts; Bolshevism thrives on poverty, ingnorance, and oppression; the first labor union in Japan was organized in a church.

The discussion on this paper, led by Rev. T. D. Walser, proved so absorbing that the time was extended unanimus-

ly an extra hour, 38 persons taking part. There was division of opinion of whether the Kingdam of God could come in a capitalist society or whether that society would of necessity have to change over into some form of socialism, but an apparent accord upon the incompatibility of the present society's basic profit motive of enlightened self interest. One speaker told of the lending of their church for meetings of laborers and its use for the organizing of strikes : " They talk much nonesense, but so do boards of directors". Two cases were cited in Osaka of firms having recently been transferred to ownership by those who worked in them. The need of securing accurate information was stressed by another, who had found conditions of sweatshop labor, that where already unbearable six months previously, now twofold worse. Women who had received 13 sen for knitting a dozen pairs of white mits now got 8 sen per dozen : one dozen being their limit capacity in a day. Those who in January had received 35 sen for folding 1,000 electric light cartons now received 16 sen. One speaker called attention to what could be achieved through the organizing of cooperatives, as in one case where the cost of milk per *go* (one-sixth quart) had been reduced from 8 and 9 sen to 2 sen. A worker with students in a leading Christian college told of how two-thirds of the students sent out to investigate economic conditions came back convinced that the one solution was in the type of system introduced into Russia.

In meeting the problem of over population, one missionary told of how recently four women had approached his wife for information on birthcontrol, and that they and his wife had come to the conclusion that it was their moral duty to give instruction on contraception. A Christian settlement in one of the slums of Tokyo has recently established such a birthcontrol clinic.

In the combating of Marxism several spoke appreciatively of the little book by Rev. P. G. Prince. One rural worker told of how even in the remotest country village he found people acquainted with the main aspects of Marxism and with keen desire to know more. It was suggested that the Kingdom of God was itself the adequte antidote.

The Rediscovery in the Devotional Life of the Church

Saturday, August 2nd, the morning session was given to the fourth paper concerning the church's devotional life. This too is printed in the *Japan Christian Quarterly* for October 1930. The speaker, Rev. Willis C. Lamott, observed that it was the exceptional preacher who did not kill the spirit of worship by the length of his sermon, that instead the sermon must become a corollary, an explanation, a gesture saying, "This is the way indicated in the worship, walk ye in it". True worship, as pointed out in several recent penetrating books, must cease to be utilitarian : its aim is to glorify God. Lost in the praise of the great Reality, there must be a forgetting of self. In Japan especially, the emphasis upon lecture places "*Kogisho*" instead of worship places, is fatal. Symbols delve far deeper into human experience than arguments : a direct logic always breaks down. Japan already has her tradition of silence, as with the Quakers, but we spend our time in talk, talk. Let us leave religious instruction to the class room, where it belongs, and spend the hour in training to worship.

Miss Esther Rhoads of the Friends' Mission directed the discussion along three heads, 15 persons taking part.

1. "The ideal for the service of worship", was by agreement a greater spirit of reverence : the sense of being in the presence of God, silence as essential to hearing God speak to his worshipers.

2. "The needs for the service" suggested a making use of the natural Japanese proneness to worship, as seen in the way prayers or hymns are introduced into most any sort of social gathering, and in the Japanese love of ceremonial and high emotionalism.

3. "Exchange of experience as to ways and means", called forth a variety of practical suggestions. There was the evangelistic meeting which closed not with conventional cards for signatures, but printed slips with a 10 minute worship service in which all joined. Silent grace before meals has gripped Japanese imagination. It was felt that

music must become an integral part of the services, and as an aid to better music more students should be urged to specialize in it. The observance of a church year was felt to be an asset. On the other hand symbols or words that conveyed little meaning were better abolished, and there had to be stress upon sincerity rather than on form.

Committee Reports and Business

The afternoon of August 2nd from 2 to 4 was a business session, given over mainly to the various reports. Dr. Mayer, as fraternal delegate to the National Christian Council reported the courtesies extended to him by that body. Dr. H. K. Miller as fraternal delegate to Korea made his report, in which he commented on the four significant things served while on his visit to Korea : the greater missionary responsibility, the changed attitude between missionaries and government officials; the improved economic condition of the people under present administration : spiritual gains through what they had endured. Dr. Wainright presented the Report of the Committee on Publications and that of the Christian Literature Society, and Rev. H. F. Woodsworth that of the Canadian Academy. The latter told of the enrollment of some 200 students, the losses through removal to Yokohama of business houses, the new site for the school, and the plans now in preparation by Vories & Co. The C. L. S. report was accepted and the others adopted.

Also there were reports from the Committee on Korean Work, the Representative on the Board of the American School, the Treasurer of the Federation of Christian Missions, and of the Nominations Committee, that are herewith appended, and were duly adopted.

The Committee on Mutual Fire Protection reported, presenting a proposed constitution, and making the following recommendation :—" That the proposed Missions' Mutual Property Protective Association, expressed through the above Constitution and By-laws, be referred to the constituent bodies of this Federation for their consideration and

report to the Executive of the Federation before the next Annual Conference, indicating,—

(1) Their attitude to the principle involved.
(2) Their approval or otherwise of the proposals submitted herewith.
(3) Any changes in those proposals which they consider desirable.

The recommendation was unanimously adopted. March 31, 1931 was set as the time limit for replies from the several missions. It was voted to continue the committee for another year.

A resolution concerning the exportation of undesirable moving picture films was presented, and after considerable discussion was unanimously adopted, as follows :— In view of the fact that many of the moving picture films coming into Japan from certain foreign countries during the last few years are demoralizing in their influence, and also so misrepresent the national ideals of the countries concerned, Therefore, Be it Resolved by the Federation of Christian Missions in Annual Meeting assembled, that a protest be registered against the exportation of such films as are subversive of the commonly accepted standards of morality and of international understanding : and that a copy of this resolution be sent to the press and to the diplomatic representatives of the countries concerned.

Reception

Following the Business session was a reception, at which the fraternal delegates from the National Christian Council and the Korean Federation were presented and given opportunity to present their greetings and message. Dr. J. Z. Moore, from Korea, spoke of the three outstanding qualities of Korean work, being : 1. Prayer, 2. Bible study, and 3. Personal work. Dr. Chiba bringing greetings as chairman of the N.C.C., told of the problem of religious legislation, and Rev. Ebisawa, Secretary of the same body, told of the significance of the coming commissions to the Far East.

Sunday Services

As in the case of the previous year, three services were held. The first, from 7 to 7 : 45 a. m. was a prayer meeting, conducted without stated leadership. At 10 : 30 was the annual church service conducted by the Chairman of the Federation, Rev. Paul S. Mayer, D.D. At 4 p.m. was held a Memorial service, led by the Necrologist for the Federation, Rev. G. F. Draper, D.D. It was followed immediately by a Communion service led by Rev. C. W. Iglehart, D.D.

REPORTS

Report on American School in Japan to the Conference of Federated Missions July 30, 1930.

The American School in Japan has just completed a satisfactory year. In June thirteen boys and girls were graduated from the High School Department. Of these every one is continuing his education in schools of higher learning. Scholastically the work done throughout the year has been of high average. The fact that, of the students from the American School, taking the American College Entrance Examinations, not one has ever failed, is testimony to the quality of training given at that institution. The following quotation from the report of the principal, Mr. Mitchell, to the Board of Trustees at the annual meeting in June is noteworthy : " I have not found a bad boy or girl here. I believe our boys and girls are better students today and more capable of controlling themselves in any situation than they were a year ago."

Numerically, the attendance has been encouraging. The enrollment of students during the past school year has been the largest in the history of the school. Considering the fact that the great earthquake reduced the number to a mere handful, the recuperation of the six years since the disaster has been highly satisfactory. Fifteen nationalities have been represented in the student body, thus affording

an unusual opportunity for laying lasting foundations of international understanding and sympathy.

Financially, too, the A. S. J. has made definite progress. It now possesses its own land, buildings and equipment and the neucleus of an endowment fund. The total assets are approximately ¥650,000. Although the buildings are not all that we could desire and although there is great need of an endowment fund large enough to make the school financially independent, each year since the earthquake has found the condition of the school in this respect better than the preceding. This last year because of the large enrollment the tuition receipts exceeded those of any previous year. Each spring the foreign community has responded sympathetically to the drive for funds to aid in the running expenses which tuition fees far from cover. We are hoping that some day a generous benefactor may arise who will conceive it a piece of Christian philanthropy to place the American School in Japan on a footing of economic efficiency so that it may provide for the English speaking children, residing in eastern Japan, educational facilities commensurate with the best offered in the home lands.

Respectfully submitted,
Grace P. Holtom, (Mrs. D.C.)
Member of Board of Trustees of
the American School in Japan for
the Federation of Christian
Missions in Japan.

Report of the Korean Work Committee.

Because of the fine cooperation of individuals and groups the committee was able to send in the full pledge to the union committee in Korea for the year 1929. Dr. Winn of Korea writes, "We greatly appreciate this very substantial aid in this cause".

Early in 1930 the new committee met in Kyoto at the home of Dr. Shiveley and organized for this calendar year. Mr. Foote was re-elected chairman and Dr. Shiveley both

secretary and treasurer. Colaborating with Rev. L. L. Young the secretary sent out a circular letter to missions asking pledges and gifts towards this year's work. He reports over ¥900 in hand. The prospects are good for our reaching a full one thousand yen this year.

During the year, without solicitations from the writers themselves, articles on this work for the Koreans in Japan appeared in both the Korea Year Book and the Japan Christian Quarterly. These have born fruit in requests for literature and suggestions as to how to make contact with the local Koreans.

In Osaka, where there are so many Koreans living, mostly of the working and small shop class, the different groups followed the leadership of Pastor Pak in launching a campaign to raise funds to buy land and build one church building in a central location. This plan was first presented to the Korean Work Committee and met with their approval. It is planned that the Koreans shall first create a fund of several thousand yen, then Mr. Foote and Mr. Young will approach Japanese groups and individuals in Osaka for contributions. Already the Koreans have banked in Mr. Foote's name ¥141. The first yen of this money was sent to Mr. Foote by mail by a Japanese who saw in a Japanese newspaper notice of the founding of the first Korean Church in Osaka. The Koreans in the different groups are making regular contributions towards this fund. If there are others who would like to contribute they may make their gifts through Mr. Foote and know that such funds will be safely banked in a responsible firm.

The retrenchment policy of the present Japanese ministry has brought hardship upon the Koreans in Japan. Thousands have been thrown out of employment with the result that approximately ten thousand have sailed homeward from Osaka alone. Those who have relatives in Korea are able to do this, for travel is cheap and living is much cheaper in Korea. But those who have sold their lands and homes to move to Japan find themselves in no favorable position to meet hard times. For them rag picking, gathering of scraps of iron and tin and bottles

and old paper is all that is left. They have made the squalid slums even more squalid.

In Imamiya of Osaka a very bad situation for Koreans has grown up. This place Mr. Young and Mr. Foote visited and saw for themselves last fall. Imamiya is next to the famous Tobita brothel quarters of Osaka. Naturally human wrecks and perverts abound in that neighborhood. Drug addicts are common. It is said that there are 3000 Korean drug addicts in this section. Our visit revealed the open peddling of drugs and hypodermics. On cast off mats in the corners of open lots in the evening scores of Korean youths, many under twenty years of age, gather and obtain the "shots". We saw them giving themselves the drug. We were asked for money to buy sufficient drugs for doses to give the wrecks of humanity one more dose to ease them through the chilly nights. The drug is bootlegged. The dealers we could not spot but were suspicious of certain well-fed individuals, not Koreans, who lingered in the neighborhood. The money for the drug is obtained by petty thievery from the entrances of homes through the day. This ill-gotten gain is sold or traded at certain marked shops for the drug and some food. The pedders of the drug are in league with the obtainers of stolen goods to make drug addicts of these Korean youths. Once addicted to the drug all is lost. Death is the only way out from under the drug appetite and the gang which controls the trade in stolen goods. Dickens never painted a darker picture of Sikes and Fagin than what we have going on in Imamiya. The police are powerless to stop the traffic it seems.

Therefore all the more reason why we should support and foster these chapels and churches throughout Japan for the Korean Christians and their own work for the non-Christians about them. These people need friends everywhere, Japanese Christians and the Christian missionary. Their own funds are very limited. They have no friends at court or in influential positions. The are preyed upon by rascals Korean and rascals Japanese. They are a friendly people who respond to a smile and kindness as children.

They are in our midst and we have a responsibility towards them as imperative as any.

John A. Foote
For the Committee

COMMITTEES APPOINTED FOR 1930 TO 1931

OFFICERS OF THE FEDERATION.

Chairman, W. Merrell Vories.
Vice-Chairman, H. F. Woodsworth.
Secretary, J. Spencer Kennard Jr.
Treasurer, Harold W. Hackett.
Executive Committee :—1931—Miss Caroline Marsh, G. H. Moule. 1932—W. H. Erskine, J. E. Knipp, Miss Caroline Peckham.

PUBLICATIONS COMMITTEE.

1931—Guy C. Converse, John K. Linn, S. H. Wainright. 1932—W. H. M. Walton (*Editor J. C. Q.*) Miss I. McCausland, H. F. Woodsworth. 1933—Luman J. Shafer (*Ed. Year Book*). Mrs. J. S. Kennard Jr., A. K. Reischauer.

CHRISTIAN LITERATURE SOCIETY.

1931—D. C. Holtom, J. C. Mann (G. H. Moule), G. E. Trueman, T. A. Young. 1932—Darley Downs, Miss Kate Hansen, P. G. Price, A. J. Stirewalt. 1933—A. D. Berry, Arthur Jorgensen, H. D. Hannaford, Miss Claire McKinnon.

TRUSTEES OF JAPANESE LANGUAGE SCHOOL.

1931—D. R. McKenzie, L. J. Shafer. 1932—G. Bowles, T. A. Young. 1933—W. Axling, H. W. Myers.

WORK FOR KOREANS.
1931—John A. Foote, B. F. Shively, Miss K. Tristram.
1932—S. P. Fulton, Miss A. M. Henty, (L. L. Young, coopted).
NATIONAL S. S. ASSOCIATION.
Charles W. Iglehart.
AMERICAN SCHOOL REPRESENTATIVE.
Mrs. D. C. Holtom.

CANADIAN ACADEMY REPRESENTATIVE.
Mrs. Roy Smith.
FRATERNAL DELEGATE TO KOREA.
P. S. Mayer.
FRATERNAL DELEGATE TO N. C. C.
W. M. Vories.
NECROLOGIST.
G. F. Draper.

FEDERATION OF CHRISTIAN MISSIONS TREASURER'S REPORT 1930

RECEIPTS

A. General Sources:			
Balance from 1929		¥ 89.45	
Refund on Federation of Ch. Mn. Travel		15.00	
Bank Interest		2.23	¥ 106.68
B. Mission Treasurers:			
Delegate Fees — received from member Missions at ¥ 30.— per delegate			2,700.00
Christian Literature Society: Received from Missions for C.L.S.		8,215.00	
Received from Missions by C.L.S. (Paid direct.) (See detail list)		2,295.00	10,510.00
F. Loan from American Board Mission			500.00
			13,816.68

DISBURSEMENTS

A. Annual meeting:		
Delegates travel and board	¥1,007.54	
Expense of speakers	96.00	
Use of auditorium	25.00	
Printing of programs	29.00	
Reception of delegates	42.00	1,199.54
B. Christian Literature Society:		
Paid by Treas. to C.L.S., (per detail list)	8,215.00	
Paid by Missions direct to C.L.S., (per detail list)	2,295.00	10,510.00
C. Publications:		
Publications Committee & Japan Christian Quarterly expense	257.46	
Japan year Book expense	50.00	307.46
D. Administration:		
Executive Committee meetings	240.43	
Secretary's expense	25.64	
Treasurer's expense	7.47	273.54
E. Relations:		
Delegate to Korea		88.25
F. Loans:		
Payment in full, Oltman loan	1,000.00	
Interest on above ½ year	30.00	
Payment on American Board Mission Loan	400.00	
Interest on above	6.66	1,436.66
(Loan outstanding ¥100.00)		
		13,815.45
Cash on Hand, Dec. 31. 1930		1.23
Total disbursement		13,816.68

FEDERATION OF CHRISTIAN MISSIONS
TREASURER'S REPORT 1930

Detail List Receipts from Missions, 1930

Missions	F.C.M.	C.L.S.
American Baptist F.M.S.	90.00	
American Bible Society	30.00	
American Board C.F.M.	150.00	800.00
British & Foreign Bible Society	30.00	
Christian Church	60.00	150.00
Church of England in Canada	90.00	
Church Missionary Society	120.00	
Evangelical Ch. N. America	60.00	350.00
Friends	60.00	350.00
Kagawa Co-operators	30.00	
Lutheran Ch. of America (L.C.A.)	120.00	(Direct)
Methodist Episcopal Ch.	120.00	200.00
" " " , Women, East ...	60.00	400.00
" " " , " West...	60.00	400.00
" " " , South 1929 ...	90.00	
" " " , " 1930 ...	90.00	
" " " , Women 1929 ...	60.00	
" " " , " 1930 ...	60.00	
Methodist Protestant Church	60.00	150.00
Omi Mission	30.00	
Presbyterian Church in Canada, (Formosa)	30.00	
" " of England "	30.00	
" " in U.S.A.	150.00	750.00
" " in U.S.A. South	150.00	570.00
Reformed Church in America	120.00	750.00
" " " U.S.A.	120.00	150.00
Southern Baptist Convention	90.00	
United Brethern	30.00	(Direct)
United Christian Mission	90.00	295 (½ direct)
United Church of Canada	120.00	1,100.00
" " " " Women	120.00	1,400.00
Universalist Mission, 1929	30.00	
" " 1930	30.00	
Woman's Union Missionary Society	30.00	
Y. M. C. A.	60.00	400.00
Y. W. C. A.	30.00	(Direct)
		8,215.00
Missions paying directly to C.L.S.		
Lutheran Mission ¥1,400.00		
United Brethern 350.00		
United Christian MS (1/2) ... 295.00		
Y. M. C. A. 250.00		2,295.00
	¥2,700.00	¥10,510.00

1931 FEDERATION OF CHRISTIAN MISSION FINANCIAL DATA

Executive Committee, Mar. 20, 1931.

Income from Delegate Fees

1929	¥ 2,430,00
1930	2,700.00
1931	2,700.00 (est.)

Comparative Study of Expense Accounts

	1928	1929	1930	Budget for 1931	
A. Annual meeting					
Delegates	1,051.00	984.00	1,107.54	1,200.00	—
Speakers	70.00	192.00	96.00	100.00	—
Auditorium	25.00	25.00	25.00	25.00	—
Printing program	20.00	27.00	29.00	60.00	—
,, Minutes	34.00	—	—	20.00	—
Delegates reception	—	20.00	20.00	40.00	—
*S Yen	1,200 00	1,248.00	1,299.54	1,445.00	—
C. Publication					
Kyo Bun Kwan	400.00	84.99	—	—	—
Quarterly	50.00	20.00	—	—	—
Pub. Comm.	42 00	35.00	257.46	460.00	—
Year Book	—	37.00	50.00	—	—
S Yen	492.00	176.99	307.46	460.00	—
D. Administration					
Executive Comm.	167.00	146.00	240.43	200.00	—
Secy. Expense	15.00	19.00	25.64	25.00	—
Treas. ,,	4.50	15.00	7.47	10.00	—
S Yen	186.50	180.00	273.54	235.00	—
E. Relations					
Delegate to Korea	88.00	108.00	88.25	80.00	—
Delegate to Coronation	12.00	—	—	—	—
S Yen	100.00	—	—	—	—
Total of sub totals	1,978.50	1,712.99	1,968.79	2.220.00	—
F. Loans					
Repayment	645.00	1,100.00	1,436.66	100.00	—
	2 623.05	2,812.99	3,405.45	2,320.00	—

* (S sub total)

APPENDIX II.

THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE.

Darley Downs

Some comparative statistics may be of interest; but it should be remembered that the article last year was written in May while this is being written early in February. Some losses in the number of students are to be expected before May of this year while, of course, a few may be added. The total number of students who have been enrolled for regular work during the year is 39, (40 last year). However, since September three of these have dropped out, leaving 36 as the present enrollment as compared with 26 last May. However, eight persons have been working from two to five hours a week here at the School with our regular teachers and seven more from two to ten hours per week at their own homes or offices, making a total of 54 persons in Tokyo, who, since September of 1930 have done language work under our direct instruction. Fifty persons are at present so engaged. The distribution by Missions or occupations, and nationality of the 54 may be of interest: Business and professional 12; American Board 7; German Reformed 5; Baptist 4; Japan Evangelistic Band 4; Episcopal 3; Presbyterian 3; Roman Catholic 3; United Church in Canada 3; Dutch Reformed 2; Church of Christ 1; Friends 1; Methodist Episcopal 1; Methodist Protestant 1; Presbyterian South 1; Salvation Army 1; United Christian Missionary Society 1; Universalist 1. Nationalities: United States 31; England 7; Canada 6; Germany 6; France 3; Honduras 1.

Regular teachers of the school were located in Nojiri and Karuizawa last summer and instruction was given to a total of 26 students. It is proposed that this be repeated

next year; and teachers will be sent to other resorts if there is a sufficient demand.

The School is to continue at the City Y. M. C. A.; but at least from the beginning of the third term even better arrangements are to be made than has been the case up to now. Additional small rooms for individual instruction or for two or three persons make it possible for us to serve irregular students at much lower rates than formerly.

The Trustees of the School appealed to the Missions for an annual contribution during the next few years of Y5.00 per member; so far Y1170 has been received; at the same time, Y1900 has been secured through Baron Sakatani from Japanese givers.

A word should be added concerning student chapel. The plan last year of having the daily chapel between the second and the third periods was found to encroach so seriously on the third period, that the students themselves willingly accepted the recommendation from the Director and Faculty that this 20 minute period be made a real recess, except on Friday when a 55 minute assembly period is provided usually with an outside speaker. The students themselves have arranged a chapel period from 8:40 to 8:55, which has been surprisingly well attended. Speakers at this special assembly so far have been Dr. Danjo Ebina, Dr. A. L. Warnshuis, Mrs. Ochimi Kubushiro, Mr. Murray Walton, Dr. H. B. Benninghoff, Mr. G. S. Phelps, Dr. H. H. Guy, Mr. Russel L. Durgin, Bishop Akazawa and Miss Mildred Paine. The following are scheduled for February: Mrs. Tsuneko Gauntlett, Mr. W. M. Vories, Dr. Caroline McDonald, Colonel Ernest I. Pugmire.

The Extension Department has continued to improve in its efficiency under the vigorous administration of Mr. Akimoto. There are at present 35 students in the first year, 37 in the second year, and 25 in the third year, a total of 97. Through this Department, during the year, 9 first year diplomas, 9 second year diplomas and 6 third year diplomas have been issued. At the commencement last June, 20 first year diplomas were given to regular students.

The revision of materials has almost been completed; so that with the exception of the Tokuhon and Bible, entirely new materials for the full three year course will have been written and printed by the 1st of April. While it is not presumed that these materials are perfect, we are confident that they are better than any that have been produced heretofore. The School is profoundly indebted to Mr. Koichi Hoshina, Chief of the Documents Section of the Monbu Sho, for very careful scrutiny of several hundred pages of manuscript and numerous suggestions for improvements in wording.

At the annual meeting of the Board of Trustees last June it was voted to change the name of the School to "The School of Japanese Language and Culture". This was done with a view to laying increased emphasis on studies in Japanese history and culture. Dr. Kenzo Takayanagi of the Tokyo Imperial University, agreed to accept the position of Dean of the Cultural Faculty and Dr. H. B. Benninghoff that of Associate Dean.

It has long been the hope of the Trustees and other friends of the School that it might grow into a real institute of Japanese Studies. Such a book as E. C. Carter's "China and Japan in our University Curricula" indicates the growing place that courses on Oriental subjects are making for themselves in American schools. With the extensive work being done through the Harvard-Yenching enterprise and the North China Language School, very excellent provision is made for Chinese studies. It seems quite clear that same similar provision should be made in Japan.

With the growth of departments of Oriental studies in western schools, we have felt that there ought to be an increasing demand for an institution here in Japan to which prospective teachers in such departments might come not only for work in courses arranged by this School but also for guidance in independent research. Catalogues of the School were sent to 114 colleges and universities in America having courses on Oriental subjects, and in addition, a long personal letter has been written to 16 outstanding teachers of such subjects, asking for suggestions

and assistance in connection with the development of this department.

The following study courses have been carried on at the School since September:

1. Foundation courses in Japanese History by Prof. H. B. Benninghoff, of Waseda University. Section A began with Prehistoric Japan and will carry the study through the life of Tokugawa Iyeyasu. Section B studies the Tokugawa Shogunate and the Meiji Era.

The method is similar to that of the university seminar, combining class reports on special subjects, discussions and supplementary lectures. Nearly all first year students entered Section A and several second year students together with some who are not regular students of the School entered Section B.

2. The Social and Economic Background of Modern Japan by Dr. Tatsunosuke Ueda, of the Tokyo Commercial University.

3. Historical Studies Concerning Japanese Views of Life and Religion by Prof. Antei Hiyane, of Aoyama Gakuin.

4. The Development of Japanese National and Local Government by Dr. T. Nakano, of Waseda University.

Dr. Kenneth Saunders, the noted authority on Buddhism, gave two lectures at the School in November, followed by a lecture, December 11, on "Nihonsiki Romazi" by its chief advocate, Dr. Aikitu Tanakadate; and the lecture, January 20, on "The Architecture of Horyuji" by Dr. Ino Dan of the Tokyo Imperial University. It is expected that several more lectures will be arranged before the end of the school year. Dr. Wilhelm Gundert gave his valuable series of lectures on "Japanese Phonetics" to the first year students during November, December and January.

APPENDIX III.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN (KYO BUN KWAN)

Amy C. Bosanquet

The C. L. S. exists under the auspices of the National Christian Council and the Federation of Christian Missions in Japan to help to bring the knowledge of the True God and Father of and our Divine Redeemer to those who have not yet heard the glorious Gospel of our salvation ; to deepen, strengthen and educate the faith and knowledge of those who already believe ; to provide the clergy and teachers with weapons for their work ; to give to the rank and file of the laity interesting, healthy, high-toned reading, good fiction, good biography ; to bring the great books of other lands and unknown languages within the reach of all ; to provide pure, happy, childlike books and pictures for little children ; in fact, to help the Japanese nation and especially the little Christian group in its midst to build up a worthy literature imbued with the spirit of Christ. This is the best, indeed the only way to combat the evils of the continual influx of a very different kind of influence through books and films and illustrated periodicals from abroad, as well as the vast circulation of original Japanese literature of a lower type to be found here, as in other countries. It is, of course, a huge task to which the C. L. S. and kindred organisations have dedicated themselves, for it means not only the production but the nation-wide circulation of Christian publications. It may seem almost impossible, sometimes, but was it not Miss Lilias Trotter, painter, prose-poet and fervent missionary to the Moslems of North Africa, who wrote of " the glory of the impossible ? "—a truly haunting, inspiring phrase ! So we go on, rejoicing in every new book

sent out with prayer to meet thousands of eyes which our own eyes will never meet, hoping great things for every magazine which is flung in a common-place way into the commonplace post, since it proves so often to be nothing less than a golden arrow, divinely winged to a hidden mark, a shaft of light to open the way to the full splendours of heaven.

Let us then try to realize what it means that during 1930 the first edition of Dr. T. Kagawa's *Kami ni Tsuite no Meisō* (*Meditations about God*), 20,000 copies, was very quickly sold out and another edition, again of 20,000, had to be printed. Our that the *Kami no Kuni Shimbun* (*Kingdom of God Weekly*) has, during some weeks, had a circulation of 30,000 or even more, which means that over a million pages have been perused by perhaps a million readers, if the papers are passed from hand to hand and read by whole families, as we know they often are, to say nothing of the copies put up in public places which are being read by different people all day long.

On the other hand, some of the books and periodicals which have no such phenomenal sale are doing a deep, quiet work which may be of equal importance in the end, for we cannot reckon by mere numbers only, in spiritual calculations.

The following books were published for the first time in 1930 :—

Paul : a Study in Social and Religious History (*Pauro no Kenkyu*), by Dr. Adolf Deissmann, translated by Dr. W. G. Seiple and Prof. G. Kōriyama ; cloth, illustrated ; 467 pp. One of the most important books we have brought out lately.

Life of Jean Frederic Oberin, Pioneer of Rural Evangelism (*Nōson Dendō no Kaitakusha Oberlin*), by Dr. A. F. Baird, translated by Y. Kurihara ; cloth ; illustated ; 196 pp.

Damien, Apostle to the Lepers (*Seija Damien*), by Rev. T. Komura ; cloth, illustrated ; 189 pp. This has had a very good sale.

Livingstone, the Saint of Darkest Africa (*Ankoku Afrika*

no Seija Livingstone), by S. Kuroda, with introduction by Dr. Kagawa ; illustrated ; cloth ; 266 pp.

Faith and Doctrine (*Shinkō to Kyōri*), by the late Prof. T. Yamada ; cloth ; 446 pp.

Social Problems and Ideals of the Bible (*Shakwai Mondai to Seisho*), by Rev. O. Takahashi ; cloth ; 453 pp.

Meditations about God (*Kami ni Tsuite no Meisō*), by Dr. T. Kagawa ; paper cover ; 198 pp. Sold at the exceptional price of ten sen.

The Origin and Development of the Weekly Rest (*Shukyu Seidō no Kigen to Hattatsu*), by Rev. P. G. Price, translated by K. Tanaka ; paper ; 36 pp.

Questions and Answers on the New Testament (*Seisho Kenkyu no Tasuke*), by J. J. Hill, translated by Mrs. Smythe and Toshiko Omori ; paper cover ; 59 pp. For teachers and Bible classes, etc.

Canadian Girls in Training (*Shukyōteki Shōjo Club Teiyō*), by Rev. P. G. Price, transtated by T. Masuda ; paper cover ; 26 pp. For teachers and girls.

Japan Mission Year Book, 1930, in English, edited by Rev. P. S. Mayer, for the Federation of Christian Missions ; cloth ; 407 pp., exclusive of advertisements.

For Young Readers

Brave Adventurers (*Mi-shiranu Kuni ye*), by the late Mrs. K. Scherer Cronk, published in memory of the author at the expense of an American friend ; translated by Mrs. H. Muraoka ; illustrated ; paper cover ; 150 pp.

The Bible Story Picture Book Series (*Seisho E Monogatari*) ;

No.I. *Two Little Boys* (*Futari no Shōnen*), by T. Hosokai, with eight coloured illustrations by Elsie A. Wood ; 22 pp.

No. II. *The Boyhood and Infancy of our Lord* (*Iesu Sama no Oitachi*), in similar style ; 18 pp. These were published with the help of funds from America, but through Miss Kyle, Treasurer of the Committee

on Christian Literature for women and children in Mission Fields.

Pamphlets

Five kingdom of God Campaign Pamphlets, prepared by the Kingdom of God Movement Committee. Their subjects are *Daily Living and the Kingdom of God, Buddhism and the Kingdom of God, The Kingdom of God and its King, Perplexed Souls and the Kingdom of God, Lifegiving Power and the Kingdom of God.* In tinted paper covers ; 29 to 34 pp. each.

Cards

Two Christmas Cards. Coloured. The Stable at Bethlehem and The Flight into Egypt.

Christmas Greeting Card.

The Sermon on the Mount (*Sanjō no Suikun*) ; a set of nine illustrations by Elsie A. Wood, with texts on the back.

Three Christmas Songs with Music, by S. Ojima ; 4 pp.

Periodicals

The Light of Love (*Ai no Hikari*), monthly, illustrated ; 4 pp. For general evangelistic use.

Little Children of Light (*Shōkōshi*), monthly, illustrated; 16 pp. For Children.

The Kingdom of God Weekly (*Kami no Kuni Shimbun*) ; editors appointed by the Committee of the Kingdom of God Movement, of which it is the official organ ; illustrated ; 8 pp.

The Japan Christian Quarterly, in English, for the Federation of Christian Missions in Japan ; about 100 pp., exclusive of advertisements.

Theological Review (*Shingaku Hyōron*), for Aoyama Gakuin.

It is often proposed that the C. L. S. should lay down a definite programme of future work. Plans it does make, but experience shows that it is difficult to keep to a hard-and-fast programme. One reason of this is that MSS., original and translated, are continually coming in, which must be considered sympathetically on their merits and published if possible. These unexpected works, spontaneously produced, may not quite fit in to a pre-arranged scheme, but may yet be very valuable. If the Committee decides to publish them, they probably must take precedence of planned-out publications, funds being limited. All sorts of requests, it should be added, come in from the field, from the supporters of the C. L. S., for publications not always financially profitable but required by the work. In short, the C. L. S. has outgrown the day when its output could be thought of in terms of a single programme.

The many friends of our General Secretary and Manager, Dr. S. H. Wainright, were much pleased when last year H. I. M. the Emperor of Japan conferred upon him the Fourth Cordon of the Order of the Rising Sun, in recognition of the valuable services he has rendered to the country in so many ways for more than forty years.

APPENDIX IV.

FACT FINDING COMMISSION

INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

Harvey H. Guy

Origin and Purpose

The idea of a permanent religious research and survey organization was conceived by some of the members of the survey staff of the Interchurch World Movement. They held the view that an ecclesiastically controlled agency was not the most competent to conduct unbiased studies in the realm of religion and church organization, and they therefore suggested an altogether independent agency. Their efforts were seconded by others and resulted in the organization in January, 1921, of the Committee on Social and Religious Surveys, which later became the Institute of Social and Religious Research. The original members of the Committee were John R. Mott, Ernest D. Burton, and Raymond B. Fosdick. Charles R. Watson was the first executive secretary. The plan and purpose of the Committee were submitted to John D. Rockefeller, Jr., who gave his cordial approval and offered to give most of the funds to finance the undertaking. The purpose of the Committee as then stated was to bring the methods of social science to bear upon the solution of religious and socio-religious problems, and also to promote cooperation among the Christian forces of the world. It should be emphasized that the Institute was in no sense the "residuary legatee" of the Interchurch World Move-

ment, and that its only relation to the Movement was in the completion of a few surveys.

The first projects were based on five studies begun by the Interchurch World Movement ; for example, its county surveys and the St. Louis church survey. Before the completion of these original surveys, requests had been made by religious and social leaders for other pieces of investigation. It was pointed out that while large sums were being spent for research in the natural sciences and in general education, there were no research agencies independent of ecclesiastical control doing comparable work primarily in the field of religious life and institutions.

In 1923, the name was changed to the Institute of Social and Religious Research, with a view to making clear the independence of the enterprise and the increasing breadth and thoroughness of its operation. The organization was then incorporated under the laws of the state of New York. The governing body of the Institute is its board of directors, which at present consists of eight members : John R. Mott, Trevor Arnett, James L. Barton, Kenyon L. Butterfield, W. H. P. Faunce, Paul Monroe, Francis J. McConnell and Ernest H. Wilkins. Galen M. Fisher is executive secretary.

In January, 1929, the scope and the functions of the Institute were considerably revised by the decisions of the board of directors that thereafter its activities should be confined to research and investigation, and that the small part of its income which might be granted to other bodies should be given only for specific and well formulated projects of research.

Field of Activities

The Institute has undertaken studies not only in the field of religious life and institutions but in race relations, character education and rural sociology. In 1927, however, the directors decided to focus attention more closely than before on the protestant church in North America.

The selection by the Institute of a project for research is determined by considerations such as these : its suscepti-

bility of scientific inquiry, its importance at the present stage of social and religious thought and activity, the representative character of the requests for the inquiry and the prospect for the utilization of its results, its relation to earlier inquiries in the same field, and the availability of capable investigators. Speaking broadly, every project has one or more of the following purposes: To solve a specific problem; to discover principles or trends; to explore a little known field; to develop an improved technique of research.

Origin and Purpose of the Laymen's Foreign Mission Inquiry

In the spring of 1930, the Institute was requested by a group of leading laymen in the American churches to study the work of Christian missions in Japan, China and India. In response to this request, the Institute is sending out to these three countries a group of specialists whose purpose it is to gather facts in connection with the various phases of the Christian movement. This study is to be carried on in a judicial, scientifically thorough, constructive and sympathetic manner. Such an inquiry naturally involves a study of the churches which have grown up in the pathway of the world mission, and the Christians of America are most eager to gain ideas and inspiration from the spiritual development and achievements of the Japanese churches. To this end, attention will be concentrated upon such fundamental questions as these :

How successfully are the attitude and work of the Missions adapted to the national genius and cultural heritage of the people ? In other words, are the Missions and the institutions to which, in the Providence of God, they have given birth, sufficiently naturalized, or are they unduly transferring Western traditions and patterns to the Orient ?

What distinctive values can American Christians derive from the faith, the achievements and the fellowship of Orientals ?

What distinctive results have been achieved by the Christian institutions and how do they compare in efficiency and

in achievements with coresponding government and non-Christian institutions ?

In order to minister most effectively to the basic social and spiritual needs confronting the peoples in Japan, China and India, what expansion, readjusting or recasting of the Mission enterprise may be called for, especially in regard to the relative emphases on types of work, the kinds and numbers of missionaries, and the use of foreign funds ?

In view of the fact that such an inquiry may have far-reaching effects upon the future quality and extent of American missionary effort, and in order to assure accuracy and trustworthiness of all findings, we are asking the co-operation of missionary and Japanese organizations, and are attaching to our staff a group of Japanese experts in all the fields of our investigation.

The chief fields of inquiry are the Church and Religious Education, Women's Activities, Rural Conditions, Industry, Education, Medical Work and a study of the general religious and social background.

At the time of writing this statement our work is proceeding satisfactorily and the reception given the Commission by Christians and non-Christians, by government officials and private citizens has been most cordial.

JAPAN STAFF, FACT FINDING COMMISSION
LAYMEN'S FOREIGN MISSIONS INQUIRY

Director, HARVEY H. GUY, PH. D.
Former lecturer on the History and Philosophy of Religion,
Pacific School of Religion,
Berkeley, Calif.

ROBERT W. BRUERE, M. A. Research Secretary, Penney Foundation	Industrial Counsellor
MISS MARGARET E. FORSYTH Teachers College, Columbia	Women's Activities
PROF. EDGAR W. KNIGHT, PH. D. University of North Carolina, Chapel Hill, N.C.	Higher Education
WILLIAMS G. LENNOX, M.D. Harvard Medical School, Cambridge, Mass.	Medical Work
M. E. SADLER, PH. D. Secretary of Education, United Christian Missionary Society, Indianapolis, Ind.	Religious Education
CHARLES H. SEARS, D. D. General Secretary, New York and Brooklyn Baptist Mission Society	Church
FENNELL P. TURNER, B. A. International Missionary Council	Personnel
FRED R. YODER, PH. D. State College of Washington, Pullman, Wash.	Rural Economy

APPENDIX V.

WHO'S WHO AMONG THE WRITERS.

Mr. Tadashi Okuma was a member of the Japanese delegation at the 5th Assembly of the League of Nations and is now one of the secretaries of the League of Nations Association of Japan.

Bishop G. Akazawa is the newly elected Bishop of the Japan Methodist Church. He is also Chairman of the National Christian Council.

The Rev. Akira Ebizawa is one of the secretaries of the National Christian Council.

Mr. Daikichiro Tagawa, M. P. is President of the Meiji Gakuin, the College of the Missions of the Presbyterian Church, in the U. S. A. and the Reformed Church in America. He is also President of the National Christian Educational Association and an independent member of the lower house of Parliament.

The Rev. D. C. Holtom, Ph.D., D.D., is a member of the Mission of the American Baptist Foreign Mission Society. He is author of several books and articles on the general subject of Shinto. He is on the staff of the College Department of the Kanto Gakuin.

The Rev. R. D. M. Shaw is a missionary of the S. P. G. and a Doctor of Divinity of Oxford University.

The Rev. A. K. Reischauer, D.D., is a member of the Mission of the Presbyterian Church in the U. S. A. and Executive Secretary of the Woman's Christian College. He is the author of Studies in Buddhism.

The Rev. W. A. McIlwaine is a missionary of the Presbyterian Church in the U. S. He was born in Japan but came to the evangelistic work of his Mission in 1919.

The Rev. W. G. Hoekje is a member of the Mission of the Reformed Church in America. He has been engaged in both evangelistic and educational work, being at present the Principal of Tozan Gakuin.

The Rev. Wm. A. Axling, D.D., is one of the secretaries of the National Christian Council.

The Rev. Clarence E. Norman is a member of the Mission of the United Lutheran Church. He has been engaged for some years in newspaper evangelism in Fukuoka.

The Rev. W. H. Murray Walton, M.A. is a member of the C. M. S. Mission engaged in newspaper evangelism in Tokyo. He is the editor of THE JAPAN CHRISTIAN QUARTERLY and joint author with Mr. M. S. Murao of Japan and Christ.

The Rev. Michio Kozaki is Assistant Pastor of the historic Reinanzaka Kumiai Church in Tokyo, of which his father is Pastor. Mr. Kozaki is a member of the Committee on Unity of the N. C. C. and a Director of the Kumiai Church.

The Rev. F. W. Heckleman, D.D. is a member of the Mission of the Methodist Episcopal Church and on the faculty of the Aoyama Gakuin.

The Rev. E. T. Horn, D.D. is President of the Japan Lutheran Theological Seminary.

The Rev. D. B. Schneder, D.D. came to Japan in 1887 and for many years has been President of the Tohoku Gakuin in Sendai.

The Rev. Toyohiko Kagawa, LL.D. is the well known social worker, author and evangelist.

Prof. Shigeru Nakajima is Professor of Law in the Kwansei Gakuin College of Literature.

Mrs. May Fleming Kennard was for several years a Secretary of the Student Volunteer Movement. She came to Japan in 1923. She is on the staff of the Joshi Eigaku Jiku (The Tsuda School) and the Kanto Gakuin.

The Rev. E. C. Hennigar, D. D., missionary of the United Church of Canada, is Associate Pastor of the Hongo Methodist Church. He has been for many years especially interested in purity work.

Mr. Guy C. Converse was on the staff of the Y. M. C. A. and located in Osaka. The article contributed to this Book was handed in just before he went to the hospital for the operation from which he was convalescing when he died.

Mr. Isoo Abe was formerly professor at Waseda University. He is the leader of the Social Democratic Party.

Prof. Hiroshi Nasu is a Doctor of Agriculture and Professor in the Tokyo Imperial University.

Miss Alice E. Cary is engaged in the work of the Yodogawa Zenrinkan of Osaka, a settlement of the Kumiai Church.

Mr. Jan Nalepa is on the staff of the St. Luke's International Medical Centre.

The Rev. S. H. Wainright D. D. is Secretary of the Christian Literature Society of Japan.

The Rev. E. T. Iglehart, D. D., S. T. D., is a member of the Methodist Episcopal Mission and on the faculty of Aoyama Gakuin.

The Rev. Hugh MacMillan is Secretary of the Mission

of the Presbyterian Church in Canada and President of the Theological Seminary of that Mission at Tamsui, Formosa.

The Rev. Duncan MacLeod, D.D. came first to Formosa in 1907 as a missionary of the Presbyterian Church of Canada. Since the formation of the United Church of Canada he has been associated with the work of the South Mission Council, being a member of the Mission of the United Church of Canada, but receiving his support from the English Presbyterian Mission in South Formosa.

DIRECTORIES
AND
STATISTICS

A LIST OF CHRISTIAN EDUCATIONAL INSTITUTIONS

Above Primary School Grade

Prepared by

Glen Willard Bruner

This List is classified according to grade and sex of students into the following divisions :

I. Universities
II. Colleges
  A. For Men (Co-educational included)
  B. For Women (Including Semmon-bu of Koto Jo Gakko)
III. Theological Schools
  A. For Men (Co-educational included)
  B. For Women (Bible Training Schools included)
IV. Normal Schools
  A. For Men (See also under II. A.)
  B. For Women (Including Teacher Training and Kindergarten Training Schools)
V. Middle Schools
  A. For Boys (Chuto Gakko)
  B. For Girls (Koto Jo Gakko)
VI. Industrial Schools (See Also under VIII.)
VII. Night Schools
VIII. Special Schools

Each institution is then listed according to the outline given below:

CLASSIFICATION

Name of the Institution
Address
Management (Indicated by Roman numeral as below)
  I. Zaidan Hojin
  II. Shadan Hojin
  III. Missionary Management with Missionary Administration
  IV. Missionary Management with Japanese Administration
  V. Japanese Administration
  VI. Joint Mission and Japanese Administration
Related to Church or Mission Body.
Enrolment, April, 1930, (Indicated in Arabic figures).
Name of principal, president, or person in charge.

Example :
CHINZEI GAKUIN
152 Takenokubo machi, Nagasaki
I.; NMK, MEC; 507 (M); Reverend Noboru Kawasaki

I. UNIVERSITIES

Doshisha, The; Literary Department (Sub-departments of Theology, Philosophy and English Literature)
Imadegawa-Karasumaru, Higashiiru, Kamikyo-ku, Kyoto
I,; KK, ABCFM; 120, Co-educational; Mr. Tetsuji Otsuka, Dean

Rikkyo Daigaku; (St. Paul's University)
Ikebukuro, Nishi Sugamo-machi, Tokyo-fu
IV.; PE; 1394 (M); Rt. Rev. C. S. Reifsnider, President

Tokyo Joshi Daigaku; (The Woman's Christian College)
Kami Igusa, Iogi-machi, Tokyo
I.; ABF; UCMS; MEC; PS; RCA; UCC; 504 (F); Dr. (Miss) Tetsu Yasui, President.

II. COLLEGES

A. For Men (Inclusive of Coeducational)

Aoyama Gakuin; College Department
Midorioka, Shibuya, Tokyo
I.; NMK; MEC; 1000 (M); Dr. M. Ishizaka, President; Mr. K. Yabuuchi, Dean

Doshisha Higher Commercial School
Iwakura-mura, Kyoto-shigai
I.; KK, ABCFM; 900 (M); Mr. Seikichi Nakagawa, Dean

Kanto Gakuin, College Department
Minami Ota-machi, Yokohama
I.; ABF; 138; Rev. Y. Chiba, Acting President

Kwansei Gakuin, Commercial Department
Koto-mura, Muko-gun, Hyogo-ken
II.; NMK; MES, UCC; 779; Mr. K. Kanzaki, Dean

Kwansei Gakuin, Literary Department
Koto mura, Muko-gun, Hyogo-ken
II.; NMK, MES, UCC; 369; Rev. H. F. Woodsworth, Dean

Meiji Gakuin, College of Commerce, Shirokane, Shiba, Tokyo
I.; NKK, RCA, PN; 450; Mr. Daikichiro Tagawa, President

Meiji Gakuin, College of Literature, Shirokane, Shiba, Tokyo
I.; NKK, RCA, PN; 150; Mr. Daikichiro Tagawa, President

Seinan Gakuin, College Department
Nishi Shin-machi, Fukuoka
I.; SBC; 290; Rev. G. W. Bouldin, President

Tohoku Gakuin, College Department
1, Minami Rokken-cho, Sendai
I.; RCUS; 341; Rev. D. B. Schneder, President

COLLEGES;

B. For Women (Includes Semmon-bu of Koto Jo Gakko)

Aoyama Gakuin, Koto Jo Gakko Senko-ka; (Domestic Science)
Shibuya-machi, Tokyo-shigai
I.; NMK, MEC; 104; Miss A. B. Sprowles, Dean

Baikwa College, The; (Baikwa Joshi Semmon Gakko)
Toyonaka-cho, Osaka-fu
I.; KK; 180; Rev. Kikujiro Iba, President

Doshisha Woman's College
Imadegawa Dori, Kyoto
I.; KK; 663; Miss Michi Matsuda, Head Teacher

Ferris Wa-ei Jo Gakko (Ferris Seminary); Junior College Department
178 Bluff, Yokohama (178 Yamate Cho, Naka-ku, Yokohama)
III.; RCA; Rev. L. J. Shafer, Principal

Heian Jo Gakuin, Semmon-bu
Karasumaru Nishi-iri, Shimotate-iri, Kamikyo-ku, Kyoto
IV.; NSK; 122; Rev. Kishiro Hayakawa, President

Hokusei Jo Gakko, Senkoka
Minami 5 Jo, Nishi, 17 Chome, Sapporo, Hokkaido
II.; PN; Miss Alice Monk, Principal

Kinjo Joshi Semmon Gakko (Golden Castle College)
Shirakabe Cho, 4-chome, Higashi-ku, Nagoya
I.; NKK, PS; Mr. Yoichi Ichimura

Kobe Jo Gakuin (Kobe College)
Shi-chome, Yamamoto dori, Kobe
I.; ABCFM; 215; Miss Charlotte B. DeForest, President; Heiji Hishinuma, Dean

Kwassui Woman's College (Kwassui Joshi Semmon Gakko)
13, Higashiyamate, Nagasaki
I.; NMK, MEC; 96; Miss Anna Laura White, President; Mr. Keizo Okabe, Dean

Kwassui Jo Gakko, Semmon-bu, (Music, Home Economics Departments)
13 Higashiyamate, Nagasaki
IV.; NMK, MEC; 56; Miss Anna Laura White, President

Miyagi Jo Gakko, Senkoka
168 Higashi San Ban Cho, Sendai
VI.; RCUS, NKK; 143; Rev. Carl Daniel Kriete, President

Seishi Jo Gakuin
Ashiya, Hyogo-ken
III.; NSK, CMS; Miss Evelyn A. Lane, Principal

III. THEOLOGICAL SCHOOLS

A. For Men (Co-educational included)

Aoyama Gakuin, Theological Department
Aoyama, Shibuya-machi, Tokyo shi-gai
I.; NMK, MEC, EC, CC, UCC; 115; Rev. A. D. Berry, Dean

Chuo Shingakko (The Central Seminary)
3 Ban Yashiki, Itchome, Kumochi cho, Kobe
II.; PN; 40; Rev. S. P. Fulton

Doshisha University, Theological Department
Shinkitakoji, Kamikyo-ku, Kyoto
I.; KK; UB; 38; Rev. Kyoji Tominomori, Dean

Fukuoka Divinity School
225 Sho, Fukuoka
III.; CMS; 11; Rt. Rev. Bishop Arthur Lea

Kanto Gakuin, Theological Department
Minami Ota machi, Naka-ku, Yokohama
I.; ABF; Dr. Charles B. Tenny, President

Kwassei Gakuin, Theological Department
Kotomura, Nishinomiya Shigai, Hyogo ken
II.; NMK, MES, UCC; 66; Rev. M. Hori, Dean

Lutheran Theological School
1633, Ikebukuro, Tokyo fuka
III.; LGAF; 2; Rev. V. Savolainen

Nihon Ruteru Shingaku Semmon Gakko (Japan Lutheran Theological Seminary)
921 Shimosaginomiya, Nogata machi, Tokyo-fu
I.; LCA; 20; Rev. Edward T. Horn, President

North Formosa College
Tamsui, Formosa
I.; PCC; 19; Rev. Hugh Macmillan

Seikokai Shingakuin
1612, Ikebukuro, Tokyo-fu
I.; NSK; 44; Rev. Kichinosuke Ochiai

Seinan Gakuin Seminary
Seinan Gakuin, Fukuoka
I.; SBC; 10; Rev. G. W. Bouldin

Seisho Gakuin, The
391 Kashiwagi, Yodobashi-machi, Tokyo-fu
V.; OMS; 100, Co-ed; Rev. Juji Nakata, Principal

Tainan Theological College
Tainan, Formosa
III.; EPM; 28; Rev. W. E. Montgomery

Tohoku Gakuin, Theological Department
1 Minami Rokkencho, Sendai
I.; RCUS; 24; Rev. D. B. Schneder, President

III. THEOLOGICAL SCHOOLS

B. For Women (Bible Training Schools included)

Aoba Jo Gakuin (Church Training School for Mission Workers)
69 Moto Yanagi Cho, Sendai
III.; PE: 27; Deaconess A. L. Ranson

Aoyama Gakuin Shingaku-bu, Joshibu
Aoyama Minami machi, 7-chome, Shibuya, Tokyo-fu
I.; NMK, MEC; 27; Miss Mary Belle Oldridge, Acting-Associate Dean

Baptist Bible Training School
Imasato Cho, Higashi Yodogawa-ku, Osaka
III.; ABF; 19; Miss Ann Kludt

Kobe Woman's Evangelistic School
59, 6-chome, Nakayamate-dori, Kobe
II.; ABCFM, KK; 14; Miss Eleanor Wilson, Principal

Kyoritsu Joshigakko
212 Bluff, Yokohama
I.; WU; 45; Miss Susan A. Pratt

Lambuth Training School for Christian Workers
Tennoji-ku, Ishigatsuji-cho, Osaka
II.; MES; 63; Miss Margaret M. Cook, Acting President

Tokyo Bible School
84 Sasugaya Cho, Koishikawa-ku, Tokyo
IV.; EC; 32; Miss Susan Bauernfeind, President

Women's Bible School
E. P. Mission, Tainan, Formosa
III.; EPM; 65; Miss J. A. Lloyd

IV. NORMAL SCHOOLS

A. For Men (See also under II.A.)

Aoyama Gakuin, Normal Department
Midorioka, Shibuya, Tokyo
I.; NMK; MEC; Dr. M. Ishizaka, President

Doshisha English Teachers' Training College
Shinkitakoji, Kyoto
I.; KK, ABCFM; 143; Rev. Yahei Motomiya, Dean

B. For Women (Including Teacher Training and Kindergarten Training Schools)

Aoba Jo Gakuin
69 Moto Yanagi Cho, Sendai
III.; PE; 27; Miss A. L. Ranson

Glory Kindergarten Training School
Nakayamate dori, 5-chome, Kobe
VI.; ABCFM, KK; 46; Miss Kiso Wakuyama, principal

Kindergarten Teachers' Training School
84 Sasugaya Cho Koishikawa, Tokyo
III.; EC; 28; Miss Gertrud Elizabeth Kuecklich,

Kindergarten Training School
101 Haramachi, Koishikawa, Tokyo
V.; ABF; 65; Miss Kiku Ishihara

Lambuth Training School
Tennoji-ku, Ishigatsuji-cho, Osaka
II.; MES, NMK; 63; Miss Margaret M. Cook

Ryujo Kindergarten Training School
5 Shirakabe-cho, 10 chome, Nagoya
III.; MSCC, NSK; 26; Miss N. F. J. Bowman

Toyo Eiwa Jo Gakko
8 Toriizaka, Azabu, Tokyo
II.; UCC; 38; Miss Janie M. Kinney, Acting Principal

Tokyo Joshi Daigaku (Woman's Christian College)
Kami Igusa, Iogi-machi, Tokyo-fu
I.; ABF, UCMS; MEC, PS, RCA, UCC; Dr. (Miss) Tetsu Yasui

V. MIDDLE SCHOOLS;

A. For Boys (Chuto Gakko)

Aoyama Gakuin, Chugaku-bu
Shibuya, Tokyo
.I; NMK, MEC; 1195; Rev. Yoshimune Abe, Dean

Chinzei Gakuin, Chugaku-bu
152 Takenokubo-machi, Nagasaki
I.; NMK, MEC; 508; Rev. Noboru Kawasaki, President

Doshisha, The; Chugaku-bu
Imadegawa-Karasumaru, Kyoto
I.; KK, ABCFM; Dr. Gintaro Daikuhara, President

Kanto Gakuin; Chugaku-bu
Minami-Ota-machi, Naka-Ku, Yokohama
I.; ABF; 1131; Dr. Charles B. Tenny, President

Kwansei Gakuin, Chugaku-bu
Koto-mura, Muko-gun, Hyogo-ken
I.; NMK, MES; UCC; 728; Mr. Y. Manabe, Dean

Kyushu Gakuin
Oye-machi, Kumamoto
I.; LCA; 680; Dr. Sanro Toyama, President

Meiji Gakuin, Chugaku-bu
Shirokane, Shiba, Tokyo
I.; NKK, RCA, PN; 1,000; Mr. Daikichiro Tagawa, President

Momoyama Middle School
5, 3-chome, Naka, Showa-cho, Sumiyoshi-ku, Osaka
I.; CMS, NSK; 764; Rev. G. W. Rawlings, Principal

Nagoya Chu Gakko
17, Chokyuji-machi, Nagoya
II.; MP; 850; Mr. Katsumi Kimura, President

Rikkyo Chu-gakko (St. Paul's Middel School)
Ikebukuro, Tokyo-fu
IV.; PE; 500; Rev. Shigeo Kojima

Sei Gakuin Middle School
257 Nakazato, Takinogawa, Tokyo-fu
I.; UCMS; 204, Rev. T. A. Young, Acting-principal

Seinan Gakuin, Chugaku-bu
Nishishin-machi, Fukuoka
I.; SBC; 360; Mr. K. Sasaki, Dean

Tainan Presbyterian Middle School
Tainan, Formosa
I.; EPM; 248; Rev. Edward Band

Tamsui Middle School
Tamsui, Formosa
IV.; PCC; 230; Rev. James Dickson, Acting-Principal

Tohoku Gakuin, Chugaku-bu
1 Minami Rokkencho, Sendai
I.; RCUS, NKK; 554; Rev. D. B. Schneder, President

To-O-Gijiku
2 Shimoshirokane Cho, Hirosaki, Aomori-ken
I.; MEC, NMK; 560; Mr. Junzo Sasamori, President

Tozan Gakuin (Steele Academy)
7-9 Higashi Yamate, Nagasaki
III.; RCA, NKK; 320; Rev. W. G. Hoekje, President

B. For Girls (Koto Jo Gakko)

Aoyama Gakuin, Koto Jo Gaku-bu

Shibuya, Tokyo
I.; NMK, MEC; 1114, Miss A. B. Sprowles, Dean

Baikwa Joshi Semmon Gakko, Koto Jo Gaku-bu
Toyonaka Cho, Osaka-fu
V.; KK; 770; Rev. Kikujiro Iba, President

Doshisha, The; Koto Jo Gaku-bu
Imadegawa-Karasumaru-dori, Kamikyo-ku, Kyoto
I.; KK, ABCFM; Dr. Gintaro Daikuhara, President

Ferris Wa-ei Jo Gakko (Ferris Seminary)
178 Yamate-cho, Naka-ku, Yokohama
III.; RCA; 412; Rev. L. J. Shafer, Principal

Friend's Girls' School (Furendo Jo Gakko)
30 Koun Cho, Mita, Shiba, Tokyo
I.; AFP; 300; Mrs. Toki Tomiyama

Fukuoka Jo Gakko
Fukuoka, Kyushu
II.; NMK, MEC; 326; Miss C. S. Peckham, Acting-principal

Heian Jo Gakuin
Karasumaru-Nishi-iri, Shimo-tate-uri, Kamikyo-ku, Kyoto
IV.; NSK; 478; Rev. Kishiro Hayakawa

Hokuriku Jo Gakko
Kanazawa
IV.; PN; 350; Mr. Shoshichi Nakazawa

Hokusei Jo Gakko
Minami 5 Jo, Nishi, 17-chome, Sapporo, Hokkaido
II.; PN. 418; Miss Alice Monk, Principal

Iai Jo Gakko
29 Yunokawa-dori, Hakodate
II.; NMK, MEC; 336; Miss Alice Cheney, Principal

Joshi Gakuin
33 Kami 2-bancho, Tokyo
VI.; PS, NKK; 400; Miss Tami Mitani

Joshi Sei Gakuin
Nakazato, Takinogawa, Tokyo-fuka
IV.; CC; 460; Rev. Yokichi Hirai

Kinjo Joshi Semmon Gakko, Koto Jo Gaku-bu
Shirakabe-cho, Yon-chome, Higashi-ku, Nagoya
I.; PS, NKK; 724, Mr. Yoichi Ichimura

Kobe Jo Gakuin, Koto Jo Gaku-bu
4-Chome, Yamamoto-dori, Kobe
I.; ABCFM, KK; 380, Mr. Ichizo Kawasaki

Koran Jo Gakko
360 Shirokane, Shiba, Tokyo
I.; CMS, NSK; 250, Miss Shyun Tomita

Kwassui Jo Gakko
13 Higashi Yamate, Nagasaki
IV.; NMK, MEC; 381; Miss Anna Laura White

Kyoai Jo Gakko
131 Iwagamicho, Maebashi
I.; IND; 290; Rev. Saishi Shiu

Kyoritsu Jo Gakko
212 Yamate Cho, Yokohama
I.; WU; 120; Miss C. D. Loomis, Principal

Kyushu Jo Gakuin
Murozono, Kumamoto-shigai
III.; LCA; 228; Miss Martha B. Akard, Principal

Matsuyama Jo Gakko
65 Okaido, San-chome, Matsuyama
VI.; ABCFM, KK; 187; Miss Olive S. Hoyt

Miyagi Jo Gakko, Koto Jo Gakubu
168 Higashi San Bancho, Sendai
IV.; RCUS, NKK; 244; Rev. C. D. Kriete, President

Oye Koto Jo Gakko
642 Kuhonji, Oe-machi, Kumamoto
I.; KK; 270; Rev. Yasoo Takezaki

Poole Girls' High School
5-chome, Katsuyama-dori, Higashinari-ku, Osaka
III; CMS; 376; Mr. Hiizu Koizumi, Principal

Presbyterian Girl's High School
Tainan, Formosa
I.; EPM; 204; Miss Jessie W. Galt

Rikkyo Koto Jo Gakko
Takaido Machi, Tokyo-fu
III.; PE; 455, Dr. J. H. Kobayashi

Seinan Jo Gakuin
Itozu, Kokura
II.; SBC; 375; Mrs. J. H. Rowe

Shizuoka Eiwa Jo Gakko
Nishikusabuka Shizuoka
III.; UCC, NMK; 156; Miss Olivia C. Lindsay

Shoin Koto Jo Gakko
Harada, Kobe
I.; SPG; 475; Mr. I. Asano

Shokei Jo Gakko
2 Nakajima-cho, Sendai
II.; ABF; 390; Mr. Ukichi Kawaguchi

Soshin Jo Gakko
3131 Kanagawa, Yokohama
IV.; ABF; 307; Mr. Sekijiro Takagaki, Principal

Toyo Eiwa Jo Gakko
8 Toriizaka, Azabu, Tokyo
III.; UCC; 312; Miss Janie M. Kinney, Acting-Principal

Wilmina Girls' School
515 Niemow-cho, Higashi-ku, Osaka
IV.; PS; 496; Rev. Kinnosuke Morita

Woman's School
Tamsui, Formosa
III.; PCC; 15; Miss Alma M. Burdick

Yamanashi Eiwa Jo Gakko
Atago-machi, Kofu, Yamanashi-ken
III.; NMK, UCC; 178; Miss Katherine M. Greenbank

Yokohama Eiwa Jo Gakko
124 Maita-machi, Yokohama
VI.; MP; 273; Miss Olive I. Hodges, Principal

VI. INDUSTRIAL SCHOOLS

(See Also under VIII.)

Carrie McMillan Home
180 Takajo-machi, Kochi
III.; PS; 61; Miss Annie Dowd

VII. NIGHT SCHOOLS

Akunoura Eigo Gakko
198, 2-chome, Akunoura, Nagasaki
VI.; NMK, MEC; 50; Rev. W. W. Krider

Doshisha, The; Night Schools
"English Teachers' College" and "Law and Economy College"
Imadegawa, Karasumaru, Kami-Kyo-ku, Kyoto
I.; KK, ABCFM; Dr. Gintaro Daikuhara

Fraser Institute
323 Kokutaiji-machi, Hiroshima
III.; NMK, MES; 131; Rev. J. B. Cobb

Fukagawa Kaikan Eigo Kai
Tokyo
26 Higashi Daiku-machi, Fukagawa, Tokyo
IV.; ABF; 30; Dr. William Axling

Kanto Gakuin English School
1868 Minamiota-machi, Yokohama
I.; ABF; 255; Mr. Tasuku Sakata, Principal

Kirisuto Kaikan
4-chome, Higashigashi Dori, Tsukushima, Tokyo
III.; CMS; 25; Miss A. M. Henty

Konan Bunka Gakko
Higashi Ura, Otsu, Shiga-ken
VI.; UB; 30; Rev. Kiyoshi Yabe

Kyoto Doitsugo Yagakko
10 Adachi-machi, Naka, Sakyo-ku, Kyoto
III.; OAM; 34; Dr. Emil Schiller

Mead Christian Center English Night School

Imasatocho, Higashiyodogawa-ku, Osaka
III.; ABF; 19; Miss Ann Kludt

Maibara Shion Kaikan English Night School
Maibara-machi, Shiga-ken
Mr. Toranosuke Yamada

Nansokan, Kyoiku-bu
Nishi-machi, Tottori
VI.; KK, ABCFM; 103 Miss Rosamond H. Clark

Nara Eigo Gakko
8 Higashimuki, Minami-cho, Nara
IV.; NSK; 30; Mr. J. D. Yoshimura

Negishi English Night School
106 Shimo-negishi, Shitaya-ku, Tokyo
IV.; 92; Mr. Hanzo Okawara

Omi Mission
a. **Omi-Hachiman Night School**
b. **Katata Night School**
Omi-Hachiman
VI.; OMJ; 34 & 69; Rev. M Uchizume and Mr. K. Hiyama

Palmore Institute
23 Kitanagasa Dori, 4-Chome, Kobe
III.; MES, NMK; 745; Mr. J. S. Oxford, Principal

Togozaka Doitsu-go Kenkyu Kai
28 Nakarokuban-cho, Kojimachi, Tokyo
III.; OAM; 20; Mr. K. Weidinger

Tokyo Bible School, Night School
84 Sasugaya-cho, Koishikawa-ku, Tokyo
IV.; EC; 60; Miss Susan Bauernfeind, President

Tokyo Misaki Tabernacle
4, Itchome, Misaki-cho, Kanda, Tokyo
IV.; ABF; 410; Dr. William Axling, Principal

Yotsuya English School
Minami Tera-machi, Yotsuya, Tokyo
II.; ABF; 50, Co-ed.; Rev. Hajime Watanabe

VIII. SPECIAL SCHOOLS

Cartwell Sewing School
324 Hyakkoku-machi, Kofu
III.; UCC; 30; Miss May McLachlan

Hakuaikai Sewing School
37 Hanabatake, Okayama
IV.; ABCFM; 49; Mr. Bentaro Ninomiya

Meiji Gakuin, Social Service Training School
Shirokane, Shiba, Tokyo
I.; NKK, RCA, PN; 50; Mr. Daikichiro Tagawa

Nansokan, Kyoikubu (English, Sewing and Cooking)
Nishi-machi, Tottori
VI.; KK, ABCFM; Miss Rosamond H. Clark

Kummoin (School for the Blind)
Gifu
I.;-MSCC, NSK; 65; Mr. T. Kozaki

St. Luke's College of Nursing
St. Luke's Medical Centre, Akashicho, Tsukiji, Kyobashi, Tokyo
I.; PE; 52; Mrs. Alice C. St. John

A PRELIMINARY LIST OF SOCIAL INSTITUTIONS

Mildred A. Paine

Note : Social Work institutions are grouped according to their Church or Mission affiliation. This does not mean that each work necessarily belongs to the Church or Mission under which it is listed, but that it has relationship.

Institutions listed in the **No Church Affiliation** group are non-denominational or have connection through trustees and staff with many denominations.

Information could not be brought up to date for the work listed under Roman Catholic heading.

(A is for the person in charge ; B is for the address.)

CHURCH MISSIONARY SOCIETY.

1. Seiai-in (Dispensary).
   A)
   B) 542 Nishiyama, Ikebukuro, Nishi Sugamo-Cho, Tokyo-shigai.
2. Tsukishima Kirisuto Kaikan (Settlement).
   A) A. M. Henty.
   B) Higashigashi-dori, Tokyo.

CONGREGATIONAL CHURCH

1. Ai Sen Jinjo Shogakko. (Primary School)
   A) Eiko Tomita.
   B) Kita Nitto Cho, Tennoji Ku, Osaka.
2. Ai Sen Takuji-Sho. (Nursery)
   A) Eiko Tomita.
   B) Kita Nitto Cho, Tennoji Ku, Osaka.
3. Chausubara Koji-in. (Orphanage)
   A) (not given)
   B) Chausubara, Miyazaki Ken.
4. Consultation on Legal Problems.
   A) Toyotaro Yuasa.
   B) Osaka Church, Kita Dori, Edo Bori, Nishiku Osaka.
5. Hoon Kai Inubo Kyuyo Jo. (To offer easy resting place to those who are tired. One yen a day with meals)
   A) Kikutaro Matsuno.
   B) Inubogasaki, Choshi, Chiba Ken.
6. Imaharu Takuji-sho. (Nursery)
   A) Kikuzo Sugahara.
   B) Emisu Cho, Imaharu Shi.
7. Ishii Kinen Aisen Dan. (Care of Laborers)
   A) Shokichi Tomita.
   B) 4 Kita Nitto Cho, Tennoji Ku, Osaka.
8. Jomo Koji-in. (Orphanage)
   A) Naoo Kaneko.
   B) 149 Iwagami Cho, Maebashi.
9. Katei Gakko. (Education for Delinquent Children)
   A) Kosuke Tomeoka.
   B) 2617 Nishi Sugamo Machi, Tokyo.
10. Katei Gakko Chigasaki Bunko. (Education of Delinquent Children)
    A) Kasuke Tomeoka.
    B) Nanko, Chigasaki Machi, Kanagawa Ken.
11. Katei Gakko Sanabuchi Bunko. (Education of Delinquent Children)
    A) Kasuke Tomeoka.
    B) Hokkaido.

12. Kobe Joshi Katei Juku. (Dormitory for the Protection of Young People, and Consultation on Personal Problems, and Employment Intelligence Office)
    A) Tsune Watanabe.
    B) 74 of 7 Naka Yamate Dori, Kobe.
13. Kobe Koji-in. (Orphanage)
    A) Kasuke Tomeoka.
    B) Hokkaido.
14. Matsuyama Yagakko. (Night School)
    A) Kiyoo Nishimura.
    B) 20 Nogaki Cho, Matsuyama Shi.
15. Nanso Gakkai.
    A) A. J. Bennett.
    B) Aza Shinzo, Nishi Machi, Tottori Shi.
16. Oji Yochi-en (Nursery)
    A) Yasuoki Taizumi.
    B) 1281 Shindo, Oji Machi, Tokyo.
17. Okayama Hakuai Kai. (Dispensary)
    A) A. P. Adams.
    B) 38 Hanabatake, Okayama Shi.
18. Okuzawa Hoiku-en. (Day Nursery
    A) Genichiro Sano.
    B) 495 Okuzawa, Tamagawa Mura, Tokyo.
19. Yodogawa Zen Rin Kan. (Neighborhood Work)
    A) S. F. Moran.
    B) 33 of 2, Naka Dori, Honjo, Higashi Yodogawa Ku, Osaka.
20. Yonen Hogokai Yokohama Katei Gakuen. (School for Delinquent Children)
    A) Sumihiko Arima.
    B) 3124 Mineoka Cho, Hodogayaku, Yokohama Shi.
21. Yonen Hogokai Kosuge Katei Gakuen. (School for Delinquent Children)
    A) Suizo Arima.
    B) Kosuge, Minami Adachi Gun, Tokyo Fu.

FUTABA DOKURITSU CHURCH.

1. Futaba Hoiku-en. (Nursery)
    A) Yoshi Tokunaga.
    B) Moto Machi, Yotsuya, Tokyo.
2. Futaba Hoiku-en Bun-en. (Nursery)
    A) Yuka Noguchi.
    B) Asaki Machi, Yotsuya, Tokyo.

JAPAN BAPIST CHURCH.

1. Ai no Ie. (Day Nursery & Home for Mothers with Children)
    A) Yaeko Kemuriyama.
    B) 518 Nishigahara, Takinogawa, Tokyo.
2. Fukagawa Kaikan.
    A) William Axling, Tota Fujii.
    B) 26 Higashi Daiku Machi, Fukagawa, Tokyo.
3. Ji Ei Kan. (Relief Work for the Poor)
    A) Annie S. Buzzell.
    B) Bozu Machi, Sendai, Miyagi Ken.
4. Kirisuto Kyo Mead Shakai Kan. (Social Center)
    A) Ann M. Kludt.
    B) Imasato Cho, Higashi Yodogawa Ku, Osaka.
5. Tokyo Misaki Kaikan. (Social Center)
    A) William Axling, Tota Fujii.
    B) 4 of 1 Misaki Cho, Kanda, Kanda, Tokyo.

JAPAN EVANGELISTIC BAND

1. Hinode Joji-en. (Home for Girls)
    A) I. W. Smith.
    B) Okuradani, Akashi.

JAPAN METHODIST CHURCH.

1. Ai Kei Gakuen. (A Health Center)
    A) Mildred Anne Paine.
    B) Motoki, Nishi Arai, Tokyo Fu.
2. Ai Rin Dan. (A Settlement)
    A) G. E. Bott and Y. Kokita.
    B) 1502 Motokanasugi, Nippori, Tokyo Fu.
3. Ai Sei Kan. (A Settlement)
    A) Annie Whitburn Allen.
    B) 47 Nichome, Kameido, Tokyo.
4.* Aisawa Takuji Sho. (Nursery)
    A) Winifred Draper.
    B) 3188 Negishi Machi, Yokohama.
5. Dorcas Club Dispensary.
    A) Pauline Place.
    B) 11 Ouwa, Nagasaki.
6. Kanazawa Ikuji-en. (Nursery)
    A) S. Matsuoka.
    B) 27 Kami Takasho Machi, Kanazawa.
7.* Kobe Fujin Dojo Kai.
    A) Nobu Jo.

B) 601 Harada, Nada Ku, Kobe.

8.* Kwassui Orphanage.
A) Pauline Place.
B) 96 Kushimago, Omura, Nagasaki.

9. Kyoreikan. (Neighborhood Work)
A) G. E. Bott & Harukichi Sato.
B) 387 Ukeji, Azuma Cho, Tokyo.

10.*Nagasaka Home.
A) S. R. Courtice.
B) 8 Toriizaka, Azabu, Tokyo.

11. Nakamura Aiji-en. (Nursery)
A) Winifred Draper.
B) 1290 Nakamura Cho, Yokohama.

12. Negishi Church Community Center.
A) P. G. Price and Masato Shirozu.
B) 106 Shimo Negishi, Shitaya, Tokyo.

13. Otate Takuji-en, and Free Lodging House.
A) Mingo Soma.
B) Otate Machi, Akita Gun, Akita.

14. Shiritsu Hirosaki Takuji-en.
A) Motojiro Yamaka.
B)

15. Shirokane Takujisho. (Day Nursery)
A) W. R. McWilliams.
B) 14 Nakatakajo Machi, Kanazawa.

16. Shizuoka Home, and Welfare Office.
A) L. S. Albright, N. S. Ishimaru.
B) 55 Nishi Kusabuka Cho, Shizuoka.

17. Shizuoka Nursery School.
A) Lois Lehman.
B) Eiwa Jogakko, Shizuoka.

18. Takajo Machi Creech.
A) John B. Cobb.
B) 323 Kokutaiji Machi, Hiroshima.

19. *Yokohama Kummo-in. (School for the Blind)
A) Gideon F. Draper.
B) 3413 Takenomaru, Negishi Machi, Naka Ku, Yokohama.

* The institutions starred are not closely affiliated with the Methodist Work.

JAPAN EVANGELICAL CHURCH.

1. Aisenryo Orphanage.
A) Susan M. Bauernfeind.
B) 72 Sasugaya Cho, Koishikawa, Tokyo.

2. Mukojima Nursery.
A) Gertrud E. Kuecklich.
B) 310 Sumida Machi, Tokyo.

JAPAN RESCUE MISSION.

1. Rescue Home for Women.
A) M. Whiteman.
B) 162 Kita Yoban Cho, Sendai.

2. Rescue Home for Women.
A) R. Saville.
B) 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.

3. Japan Rescue Mission Ikuji-bu. (Children's Home)
A) B. Butler.
B) Nishitaga Mura, Natori Gun, Miyagi Ken.

KIRISUTO DENDO TAI.

1. Kyoto Sanin. (A private institution)
A) Reichiro Saeki.
B)

2. Oguni Sanin. (A private institution)
A) Tsumiharu Oguni.
B) Hon Machi, Himeji Shi.

METHODIST PROTESTANT CHURCH.

1. Nursery School.
A) Olive I. Hodges.
B) 566 Nakamura Cho, Yokohama.

2. Tokyo Do Ai Moa Gakko.
A) S. Wada.
B) 2369 Aza Yato, Nakano, Tokyo Fu.

NO CHURCH AFFILIATION.

1.* Hakodate Moa-in. (School for the Deaf.)
A) Masajiro Sato.
B) 87 Moto Machi, Hakodate, Hokkaido.

2.* Hoku Sei-en. (Relief Work for Orphans & Poor Children, and a Day Nursery.)
A) Shirsaku Nakamura.
B) Obihiro Machi, Hokkaido.

3. Hyuga Kunmo-in. (School for the Blind.)
A) Kenji Sekimoto.
B) 3197 Kami Beppu, Miyazaki Ken.

4.* Ihai-en. (Private Hospital for Lepers.)
   A) Hidetoyo Wada.
   B) 956 Shimo Meguro Machi, Ebara Gun, Tokyo.
5. Kobe Ai Rin Kan. (Work for Ex-convicts.)
   A) Asahiro Muromatsu.
   B) 97 Kusudani Machi, Hirano, Kobe.
6. Kobe Yoro-in. (Home for Old People.)
   A) Sukewaki Nishimura.
   B) 15 of 2 Tsuyuno Machi, Kobe.
7.* Maebashi Ai Rin Kan. (Free Lodging House, Home for Old People.)
   A) Kumazo Tanabe.
   B) 440 Mimata, Maebashi Shigai.
8. Nihon Kenko Kai. (Free Dispensary for the Poor.)
   A) Itsuo Ohashi.
   B) 39 Tanakaseki Tamachi, Kamikyoku, Kyoto.
9. Nihon M. T. L.
   A) Masakane Kobayashi.
   B) Tokyo Y. M. C. A., 3 of 3 Mitoshiro Cho, Kanda, Tokyo.
10. Nihon Ro Wa Gakko. (Oral School for the Deaf)
   A) Mrs. A. K. Reischauer.
   B) Kitazawa Mura, Ebara Gun, Tokyo.
11. Osaka Han Ai Fushoku Kai. (Day Nursery)
   A) Matsutaro Fujimoto.
   B) 229 Hayashi Tera Machi, Higashi Nari Ku, Osaka.
12. Rakusei Hospital for Lepers.
   A) M. Fukushima.
   B) Akashi, Hyogo.
13. Sendai Kirisutokyo Ikuji-in. (Nursery)
   A) Koya Kitano.
   B) 160 Kita Yoban Cho, Sendai, Miyagi Ken.
14. Shirakawa Gakuen. (School for Delinquent Children)
   A) Ryokichi Wakita.
   B) Kita Takagamine, Atago Gun, Kyoto.
15. Suzuran-en. (Hospital for Lepers)
   A) Chivo Mikami.
   B) Takijirigahara, Kusatsu, Gumma Ken.

* Those institutions marked with a star are the only ones from which recent information was obtainable.

OMI MISSION.

1. Omi Sanatorium.
   A) K. Onuma, resident physician.
   B) Kitano Cho, Omi Hachiman.
2. Personal Problems Conference Office.
   A) M. Uchizumi.
   B) Omi Hachiman Y. M. C. A., Omi Hachiman.
3. Seiyuen Playground and Children's Clinic.
   A) Makiko Vories.
   B) Omi Hachiman.

PRESBYTERIAN—REFORMED CHURCH

(Nihon Kiristo Kyokai)

1. Gyosei Tosho Kan. (Library Work)
   A) No name reported.
   B) Tadaumi Machi, Hiroshima Ken.
2. Hikari no Sono Hoiku Gakko.
   A) Toyohiko Kagawa.
   B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.
3. Honjo Saiho Jo Gakko. (A Sewing School)
   A) Nobuko Ogawa.
   B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.
4. Iesu Dan Yuai Kyusai-jo. (Dispensary)
   A) Toyohiko Kagawa.
   B) 5 of 5 Azuma Dori, Fukiai, Kobe and 81 of 5 Goban Cho, Uegogo, Kobe.
5. Iwate Yoiku-in, and Iwate Yoro-in. (Nursery & Old People's Home)
   A) Genpachi Ohara.
   B) 200 Kagano, Morioka.
6. Iwatsuki Yoji Hoiku-en. (Nursery)
   A) No name reported.
   B) 2484 Iwatsuki, Iwatsuki Machi, Saitama Ken.
7. Kirisuto Kyo Dendo Gikai. (Free Dispensary)
   A) Yoshiro Toyama.
   B) 8 Dai Machi, Ichigaya, Ushigome, Tokyo.
8. Kirisuto Kyo Reiko Kai. (Relief for Lepers)
   A) No name reported.
   B) Oshima Ryoyo-jo, Ioharu Mura, Kita Gun, Kagawa Ken.
9. Koto Shohi Kobai Kumiai.
   A) Toyohiko Kagawa.

B) 6 Yonchome, Higashi Komagata, Honjo, Tokyo.

10. Kyumin Kyugo. (Relief Work for the Poor)
    A) No name reported.
    B) Kitagata Machi, Yama Gun, Fukushima Ken.
11. Momoyama Hoiku-en. (Protection of Children)
    A) No name reported.
    B) Hamurasaki, Horiuchi Mura, Kii Gun, Kyoto Fu.
12. Nakanogo Shichiko Shinyo Kumiai.
    A) Dikichiro Tagawa.
    B) 6 Yonchome Higashi Komagata, Honjo, Tokyo.
13. Nihon Ikuji-in. (Protection of Children)
    A) Kiko Igarashi.
    B) Kano Machi, Gifu Shi.
14. Omiya Yochi Kai. (Nursery)
    A) No name reported.
    B) 3608 Naka Cho, Omiya Machi, Saitama Ken.
15. Raibyo Bokumetsu Undokai. (Relief Work for Lepers)
    A) No name reported.
    B) Ruri Koji, Mukojima. Tsushima Machi, Aichi Ken.
16. Reimei Ryo & Kojitsu Ryo.
    A) Toyohiko Kagawa.
    B) 44 of 1 Ishiwara Machi, Honjo, Tokyo.
17. Sapporo Ikuji-en. (Day Nursery and Orphanage)
    A) Masao Arita.
    B) Nakajima Koenchi, Sapporo, Hokkaido.
18. Shinkanjima Settlement and Neighborhood Work.
    A) Genjiro Yoshida.
    B) 7 of 3 Shinkanjima O-dori, Osaka.
19. Shion Kai. (Dispensary)
    A) Reiju Fukuda.
    B) Oi Machi, Kumamoto.
20. Teikoku Kaigun Gunjin Home. (Lodging House for Sailors)
    A) Kiku Juji.
    B) No address reported.
21. Tokyo Shin Rin Kwan. (Work for Ex-convicts)
    A) Somei Uzawa.
    B) 10 Sakae Cho, Shiba, Tokyo.
22. Yoshida Yoji-en. (Nursery)
    A) No name reported.
    B) 4 Nihon Matsu Machi, Yoshida, Kyoto.

RAILWAY Y. M. C. A.

1. Headquarters of Railway Y. M. C. A.
    A) Masasuke Masutomi.
    B) 20 of 1 Fujimi Cho, Kojimachi, Tokyo.
2. Educational Work.
   Lectures
   Magazines,
   Religious meetings,
   Moving pictures,
   Publication of books,
   Consultation,
   Propaganda.
3. Social Work.
   Providing of industry to the injured,
   Relief work for surviving families,
   Hotels,
   Neighborhood work.
4. Jusanjo. (Help for wounded and ex-service railway men given in the following places: Tokyo (2), Nagoya, Osaka, Gifu, Hakata, Moji, Nagano, Hiroshima, Shimonoseki, Sapporo.)
5. Printing Department.

ROMAN CATHOLIC CHURCH.

1. Fukuesi-in Dispensary.
    A)
    B) Tera Machi, Hitoyoshi Machi, Takuma Gun, Kumamoto.
2. Hakuai-in Dispensary.
    A)
    B) 84 Yashiro Naga Machi, Yashiro Gun, Kumamoto.
3. Joshi Kyoiku-en. (Nursery)
    A)
    B) 7 Chome, Shimo Yamate Dori, Kobe.
4. Koyama Fukusei-in. (Hospital for Lepers)
    B) 109 Koyama, Fujioka Mura, Sunto Gun, Shizuoka Ken.
5. Maria Juku. (Education of the Poor)
    A)
    B) 19 Sekiguchi Dai Machi, Koishikawa, Tokyo.
6. Okuura Mura Jikei-in. (Nursery, Relief work for the Poor and Dispensary)
    A)
    B) 1816 Okuura Go, Minami Matsuura Gun, Nagasaki Ken.
7. Seirei Hospital.
    A)
    B) 5 of 5 Naga Machi, Kanazawa, Ishikawa Ken.
8. Seishi-en. (Nursery)
    A)
    B) Narayama Machi, Akita Shi.

9. Seishin Aishi Kai Yoro-bu.
   A)
   B) 10 Shin Machi, Hodono, Akita Shi.
10. Seishin-in.
   A)
   B) 10 Shin Machi, Hodono, Akita Shi.
11. Shimazaki Ikuji-in. (Nursery)
   A)
   B) Shimazaki Machi, Kumamoto.
12. Sumire Jogakuin. (Nursery)
   A)
   B) Koenji, Suginami Machi, Tokyo.
13. Tairo-in. (Hospital for Lepers)
   A)
   B) Shimazaki Machi, Kumamoto.
14. Tenshi-en. (Nursery)
   B) Minami Shin Tsuboi Machi, Kumamoto.
15. Tenshukyo Joshi Kyoiku-in.
   A)
   B) 415 Senjo Agaru, Kawara Dori, Kyoto.

SALVATION ARMY.

1. Headquarters with Welfare Department, and Scouting Department, and Year-end Rescue Work.
   A) Gumpei Yamamuro.
   B) 5 Hitotsubashi Dori, Kanda, Tokyo.
2. Do Ryoku Kan. (Lodging House with Employment Intelligence Department)
   A) Gumpei Yamamuro.
   B) 2689 Mikawashima, Tokyo Shigai.
3. Hikari no Ie. (For released Geisha)
   A) Gumpei Yamamuro.
   B) Not published.
4. Ji Jo Kan. (Lodging House including Employment Intelligence Dep.)
   A) Gumpei Yamamuro.
   B) 8 Chome, Higashi Naka Dori, Tsukishima, Kyobashi, Tokyo.
5. Joshi Kibo Kan. (Girls Welfare Work)
   A) Gumpei Yamamuro.
   B) 2 Noda Machi, Kita Ku, Osaka.
6. Ki Bo Kan. (Boy's Welfare Work)
   A) Gumpei Yamamuro.
   B) 165 of 1, Kita Izuo Cho, Minato Ku, Osaka.
7. Kyu Sei Gun Byoin. (Dispensary)
   A) Gumpei Yamamuro.
   B) 1 Kita Misuzi Machi, Asakusa Ku, Tokyo.
8. Kyu Sei Gun Min Shu Kan. (Lodging House)
   A) Gumpei Yamamuro.
   B) 66 of 4, Urabune Cho, Naka Ku, Yokohama Shi.
9. Kyu Sei Gun Murai Shogakuryo. (Dormitory for Students.)
   A) Gumpei Yamamuro.
   B) 13 Honmura Cho, Ichigaya, Ushigome Ku, Tokyo.
10. Kyu Sei Gun Ryoyo-jo. (Dispensary for Tubercular Patients.)
   A) Gumpei Yamamuro.
   B) Wada, Wada Hori Machi, Tokyo Fuka.
11. Ro Saku Kan. (Boy's Welfare Work)
   A) Gumpei Yamamuro.
   B) 87 Akagi Shimo Cho, Ushigome Ku, Tokyo.
12. Kyu Sei Gun Shakai Shokumin Kan. (Neighborhood Work)
   A) Gumpei Yamamuro.
   B) 80 Yoko Kawa Machi, Yanagi Shima, Honjo Ku, Tokyo.
13. Tokyo Fujin Home. (Relief Work for Women)
   A) Gumpei Yamamuro.
   B) 35 Hiroo Cho, Azabu Ku, Tokyo.

SAN IKU KAI.

1. San Iku Kai Byoin. (Hospital)
   A) Shigeru Kawata.
   B) 30 Umemori Cho, Yanagishima, Honjo Ku, Tokyo.
2. San Iku Kai Heiwa Mura (220 houses for Laborers.)
   A) Shigeru Kawata.
   B) 3 Nakata, Sunamachi, Minami Katsushika Gun. Tokyo Fuka.
3. San Iku Kai Kinshi Byoin. (Hospital)
   A) Shigeru Kawata.
   B) 1 of 5 Nichome, Koto Bashi, Honjo, Tokyo.
4. San Iku Kai Nyuji-in. (Nursery for babies under one year.)
   A) Shigeru Kawata.
   B) 30 Umemori Cho, Yanagishima, Honjo, Tokyo.
5. San Iku Kai Oi Byo-in. (Hospital)
   A) Shigeru Kawata.
   B) 5565 Morimae, Oi Machi, Ebara Gun, Tokyo Fuka.
6. Sunamachi Rinpo Kan. (Nursery)
   A) Shigeru Kawata.

B) Tarobei, Sunamachi, Minami Katsushika Gun. Tokyo Fuka.

7. San Iku Kai Sanba Gakko. (Midwife Training School)
   A) Shigeru Kawata.
   B) Attached to SanIku Kai Byoin.

PROTESTANT EPISCOPAL CHURCH.

1. Chiba Ken Ikuji-en. (Orphanage)
   A) Shikataro Koda.
   B) 115 Tateyama Machi, Awa Gun, Chiba Ken.
2. Garden Home. (Sanitarium for Tubercular Patients.)
   A) Matsutaro Ito.
   B) 1180 Ekota, Nogata Machi, Tokyo Shigai.
3. Gifu Kummo-in. (School for the Blind.)
   A) Keijiro Kosakai.
   B) 834 Umegae Cho, Gifu Shi.
4. Haku Ai Sha. (Relief Work for Orphans)
   A) Jitsunosuke Kobashi.
   B) Imari, 13 Higashi Yodogawa Ku, Osaka.
5. Kumamoto Kaishun Byoin. (Hospital for Lepers.)
   A) Hannah Riddell.
   B) Shimo Tatsuta, Kurokami Machi, Kumamoto Shi.
6. Kyoto Day Nursery.
   A) Bishop Nichols and Mrs. M. Sonobe.
   B) Higurashi Dori, Maruta Machi, Kyoto.
7. Rodesha Kyofu Kai. (Encouragment of Spiritual Life among Laborers)
   A) Gido Sugiura.
   B) 90 Nichome. Havashi Cho, Honjo Ku, Tokyo.
8. Senju Hoiku-en. (Nursery)
   A) Shintaro Yamaguchi.
   B) 129 of 5 Minami Senju, Tokyo Shigai.
9. Shin Ai Hoiku-en. (Nursery)
   A) Makiko Sonobe.
   B) Nishi Iru Agaru, Higure, Maruta Cho, Kyoto.
10. Shi Ai Yochi-en. (Nursery)
    A) Kumekichi Goto.
    B) 151 Moto Kanasugi, Nippori Machi, Tokyo.
11. St. Barnabas' Dispensary for Lepers.
    A) Miss M. A. Cornwall-Leigh.
    B) Kusatsu, Gunma Ken.
12. St. Barnabas' Hospital.
    A) Bishop Nichols.
    B) Saikudani Cho, Tennoji, Osaka.
13. St. Hilda Yoro-in. (Home for old people)
    A) S. Heaslett.
    B) 61 Ryudo Cho, Azabu, Tokyo.
14. St. Luke's International Medical Center.
    A) R. B. Teusler.
    B) 37 Akashi Cho, Kyobashi Ku, Tokyo.
15. St. Yohane Gaku-en. Ku, Tokyo.
    A) Teijiro Yanagihara.
    B) 61 Saikudani Machi, Tennoji Ku, Osaka.
16. Takinogawa Gakuen. (School for Weak-minded)
    A) Ryoichi Ishii.
    B) Taniyasu Mura, Kita Tamagun, Tokyo Fu.
17. Tottori Kenritsu Shotoku Gakko. (Reformatory Work for Deleterious Children)
    A) Toshio Sato.
    B) Fukuyone Mura, Saeki Gun, Tottori Ken.

SEVENTH DAY ADVENTISTS.

Tokyo Sanitarium.
   A) H. J. Perkins, Secretary-Treasurer.
   B) 171 Amaniwa, Sigmami Cho, Tokyo Fu.

SISTERS OF THE EPIPHANY.

1. St. Hilda Yoko Home. (Girls' Home with Senior and Junior Divisions)
   A) The Sister Superior, C. E.
   B) 358 Sanko Cho, Shirokane, Shiba, Tokyo.

UNITED BRETHREN CHURCH.

1. Shoko Seinen Ian Kai. (Work for laborers. workmen. apprentices and clerks including a library.)
   A) Yoshitaka Okazaki.
   B) 8 of 5 Banchi. 2 Chome, Midori Cho, Honjo Ku.
2. Baba Y. M. C. A.
   A) Teiichi Tamura.
   B) Baba, Otsu, Shiga Ken.

UNIVERSALIST GENERAL CONVENTION.

1. Dojin Home.
   A) (Mrs) Matsu Yoshioka.
   50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo.
2. Nagoya Restaurant for the Poor.
   A) Naoichiro Nagano.
   B) 7 Nichome, Minami Kajimachi, Naka Ku, Nagoya.

W. C. T. U.

1. Ji Ai Kan. (Tokyo Woman's Home with Rescue Work and Employment Office included)
   A) Azuma Moriya.
   B) 360 Okubo, Hyakunin Cho, Tokyo.
2. Kobo Kan. (Settlement)
   A) Yoshimi. (Mrs.)
   B) 2195 Aza Fukaseiru, Terajima Machi, Tokyo Fu.
3. Kochi Young Students' Home.
   A) Shimamura. (Miss)
   B) 704 Kitagawasuji, Kochi.
4. Osaka Woman's Home. (Employment Office and Home)
   A) Utako Hayashi.
   B) 6 of 6 Nakanoshima, Kitaku, Osaka.
5. Tokushima Woman's Home.
   A) Yukiko Matsumoto.
   B) 20 Dekishima Hon Machi, Tokushima.
6. W. C. T. U. Kochi Shibu Dispensary.
   A) Ikuri Sunakawa.
   B) 704 Kitagawasuji, Kochi.
7. Yokohama Woman's Home and Employment Intelligence Office.
   A) Tazuko Tokita.
   B) 5 of 1, Horai Cho, Yokohama.

WHITE CROSS SOCIETY.

Headquarters with Departments: Christmas Seal, Clinic Work entrusted to 51 docters. Excrete Examination, Health Examination, Lecture & Publications, X-Ray Examination.
   A) Noboru Watanabe, President: Munesue Kikuma, Director.
   B) 10 of 1 Nishiki Cho, Kanda, Tokyo.

Haku Juji Kai Shinryo-jo. (Dispensary)
   A) Hideta Nagai, superintendent.
   B) 10 of 1 Chome, Nishiki Cho, Kanda, Tokyo.
   A) Kokichi Imano.
   B) 72 Sendagi Cho, Komagome, Hongo, Tokyo.
   A) Mamoru Nishi.
   B) 17 Naka Sarugaku Cho, Kanda, Tokyo.
   A) Toshio Sugano.
   B) 127 Goten Machi, Hakusan, Koishikawa, Tokyo.

Year-Round Open Air School.
   A) Todomu Hayashi.
   B) Kowada Kaihin, Chigasaki Machi, Kanagawa Ken.

Y. M. C. A.

1. Dormitory for Men.
   A) Shoji Murakami.
   B) 203 Yamate Machi, Naka Ku, Yokohama.
2. Osaka Y. M. C. A. Employment Bureau.
   A) T. Miura.
   B) Y. M. C. A. Tosabori, Nishi Ku, Osaka.
3. Tokyo Imperial University Y. M. C. A. Social Settlement.
   A) Itsutaro Suehiro.
   B) Teidai Settlement, 44 Yanagishima Honjo, Tokyo.
4. Tokyo Y. M. C. A. Employment Bureau.
   A) K. Matsui.
   B) Y. M. C. A., 3 Sanchome, Mitoshiro Cho, Kanda, Tokyo.
5. Tokyo Y. M. C. A. Legal Advice Bureau.
   A) Y. Fukuda.
   B) Y. M. C. A., 3 Sanchome, Mitoshiro Cho, Kanda, Tokyo.

Y. W. C. A.

1. Dormitory for Business Women.
   A) Tsune Kadotsu.
   B) 195 Sekiguchi Cho, Koishikawa, Tokyo.
2. Employment Intelligence Office.
   A) Taka Kato.
   B) 12 Kita Koga Cho, Kanda, Tokyo.
3. Hota Kyuyo-jo. (Rest hall for Young Women)
   A) Tokyo Y. W. C. A.
   B) Hota, Awa Gun, Chiba Ken.

4. Ikoino Ie. (Rest Hall for Young Women)
   A) Tokyo Y. W. C. A.
   B) Kokuryo, Choshi Mura, Kita Tama Gun, Tokyo.
5. Kyoto Kyuyo-jo.
   A) Kyoto Y. W. C. A.
   B) Hieizan, Kyoto.
6. Osaka Y. W. C. A. Dormitory.
   A) Take Shirai.
   B) 13 Nishi Ogi Machi, Kita Ku, Osaka.
7. Students' Dormitory.
   A) Kaneo Okabayashi.
   B) 45 Nando Cho, Ushigome.
8. Students' Domitory.
   A) Sadayo Yokoi.
   B) 28 Suido Cho, Koishikawa, Tokyo.
9. Students' Dormitory.
   A) Kyoto Y. W. C. A.
   B) Nihonmatsu, Yoshida, Kyoto.
10. Yokohama Kyuyo-jo.
    A)
    B) 2929 Honmoku, Yokohama, Kanagawa Ken
11. Yokohama Y. W. C. A. Dormitory.
    A) Michi Nomura
    B) 656 Sanno Yama, Nishi Tobe, Yokohama.

SOCIAL STUDY AND SURVEY GROUPS.

(A. is Address, B. is Secretary, C. is Objective)

1. Aoki Kyosai.
   A) 777 Shinden, Sugamo Machi, Tokyo Fu.
   B) Shozo Aoki
   C) To study alcoholic problems.
2. Central Association for the Welfare of the Blind.
   A) General Federation of Social Work, Bureau of Social Affairs Building, Ote Machi, Tokyo.
   B) Takeo Iwahashi, Genevieve Caulfield.
   C) Welfare of the Blind and Prevention of Blindness.
3. Christian Extension in Greater Tokyo.
   A) 20 Nishi Konya Cho, Kyobashi Ku, Tokyo.
   B) Seimei Yoshioka.
   C) To intensify and extend Christian Life in Greater Tokyo.
4. Committee for the Investigation of Opium Traffic.
   A) Care of Dentaro Maruyama, 77 Yamabuki Cho, Ushigome Ku, Tokyo.
   B) Toriji Kikuchi.
   C) To study situation of Opium Traffic and disseminate information.
5. Kagawa Co-operators in Japan.
   A) 51 Demma Cho 1-Chome, Yotsuya, Tokyo.
   B) Mrs. Gressitt, Helen F. Topping.
   C) To free Dr. Kagawa for full release of vision (a) by regular financial support of settlements, (b) by organization of committees, (c) by publication of Kagawa's books, (d) by promotion of social study classes.
6. Kirisuto Kyo Shakai Mondai Kyogi Kai.
   A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
   B) Katsusaburo Ishigaki, Kyozumi Ogawa.
   C) To study and survey present-day social problems from a Christian's viewpoint.
7. Kobe Association of Social Reform of the Christian Church.
   A) 6 Shimo Yamate Dori, Kobe. (Y. M. C. A.)
   B) Senshiro Muramatsu, Ryuzo Okumura.
   C) To unify social work by study and recreation.
8. Kyofu Kai. (W. C. T. U.)
   A) 360 Okubo, Hyakunin Cho, Tokyo Fu.
   B) Chiyoko Kozaki.
   C) To establish temperance, moral purity, world peace, woman's suffrage in Japan.
9. American National Council of of the Y. M. C. A.
   A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
   B) G. S. Phelps.
   C) To express a social service program in employment bureau, legal service, boys' clubs, night-schools for unprivileged boys, dispensaries, Sunday-Schools, hotels, international travel service, and preparation service schools for emigrants.
10. Nihon Kokumin Minshu Domei. (National Temperance League)
    A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
    B) Hampei Nagao.

C) To establish temperance.

11. National Y. M. C. A.
    A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
    B) Koken Kakehi.
    C) To promote and establish social work.

12. National Y. W. C. A.
    A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
    B) Kotoko Yamamoto
    C) To promote and establish social work.

13. Nihon Baptist Kyokai Social Department.
    A) 4 of 1 Misaki Cho, Kanda, Tokyo.
    B) Toota Fujii
    C) To study and report social work.

14. Ohara Shakai Mondai Kenkyu Jo. (Ohara Research Bureau)
    A) Reijin Machi, Tennoji Ku, Osaka.
    B) Iwasaburo Takano.
    C) (a) To study all social problems. (b) To collect information and report it through its Quarterly and Pamphlets.

15. Opium Commission of Japan.
    A) care of Dentaro Maruyama, 77 Yamabuki Cho, Ushigome, Tokyo.
    B) Toriji Kikuchi, Secretary.
    C) To investigate and study problems connected with Opium.

16. Organization for Promotion of Oral Methods in Teaching Deaf.
    A)
    B)
    C) (a) To establish best methods of teaching the deaf to become useful citizens. (b) To find suitable employment for those finishing study courses.

17. Osaka Christian Social Workers' Association.
    A) Y. M. C. A., Tosabori, Nishi Ku, Osaka.
    B) Shokichi Tomita, T. Hachihama.
    C) To encourage faith and deepen the spirit of brother-hood among members. For its scientific study of social problems it meets with Osaka Fu Social Workers' Federation and Osaka Private Social Workers Groups.

18. Social Department of Nihon Kumiai Kyokai.
    A) 1 of 1 Tosabori, Nishi Ku, Osaka, Daido-Building.
    B) Yotaro Serino.
    C) To study and survey social problems. Education of members in social welfare.

19. Social Department of Nihon Mesojisuto Kyokai.
    A) 106 Shimo-negishi, Shitaya, Tokyo.
    B) P. G. Price.
    C) To study and promote social movements with special concentration on the Purity Movement.

20. Social Section of Salvation Army.
    A) 5 Hitotsubashi Dori, Kanda, Tokyo.
    B) E. I. Pugmire.
    C) To study, survey, give relief, and give education.

21. Social Welfare Commission of the Kingdom of God Campaign.
    A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
    B) Chairman : R. Manabe.
    C) (a) To further social reform and social service. (b) To make social survey to result in Rural Gospel Schools and help unfortunate groups, special classes, and occupational groups. (c) To translate the social Creed of the National Christian Council into actual living.

22. Social Welfare Commission of the National Christian Council.
    A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
    B) Koken Kakehi.
    C) To promote and survey social work.

23. Tokyo Christian Social Workers' Association.
    A) 3 of 3 Mitoshiro Cho, Kanda, Tokyo.
    B) Kokichi Tomeoka.
    C) Study and Survey of Social Problems and Social Movements.

24. Tokyo Y. M. C. A.
    A) 3 Sanchome Mitoshiro Cho, Kanda, Tokyo. H. Nagao (President) S. Saito (Gen'l Secretary)
    C) Fellowship, study and information for all Christian Social Workers whether organizations in which they work be Christian bodies or not.

25. Tokyo Y. W. C. A.

A) 12 Kita Koga Cho, Surugadai, Kanda, Tokyo.
B) Taki Shidachi.
C) To promote social movements by creating public opinion, to better life through business girls' clubs, younger girls' clubs, a student department, a commercial department, an English Department, physical education, household economics and dormitories.

26. World Alliance for International Friendship Through the Churches.
A) 10 Omote Sarugaku Cho, Kanda, Tokyo.
B) K. Matsuno.
C) To welcome foreign guests, secure speakers for churches for the cause of international peace.

A DIRECTORY OF RELIGIOUS AND SOCIAL INSTITUTIONS

H. D. Hannaford

1.—Denominational Headquarters of Japanese Churches

(1). Finrando Ha Fukuin Ruteru Kyokai (Finland Lutheran Church)
Mr. Sogoro Ushimaru
Higashi No, Iida Machi, Nagano Ken

(2). Fukyu Fukuin Kyokwai
Dr. Emil Schiller
No. 10, Noboribata, Shogoin Cho, Kyoto

(3). Horinesu Kyokwai (Holiness Church)
No. 391, Kashiwagi, Yodobashi Machi, Tokyo Fu

(4). Kami No Kyokwai (Church of God)
Mr. Ukichi Yajima
No. 3510, Aza Uzawa, Shimo Nerima Mura, Tokyo Fu

(5). Kirisuto Doshinkai
No. 4, 3-Chome, Nishiki Cho, Kanda Ku, Tokyo

(6). Kirisuto Kyokwai
Sei Gakuin, Nakasato Cho, Takinogawa, Tokyo Fu

(7). Kirisuto Yukai (Society of Friends)
Mr. Seiji Hirakawa
No. 13, 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo

(8). Kurisuchan Saiensu Shukwai (Christian Science Church)
Sankaido Building, Tameike, Akasaka Ku, Tokyo

(9). Kyuseigun Nihon Hon-ei (Salvation Army)
No. 5, Hitotsubashi Dori, Kanda Ku, Tokyo

(10). Nihon Araiansu Kyokwai
Mr. Kagemori Kajihara
Tobiya Machi, Funaka Machi, Ashina Gun, Hiroshima Ken

(11). Nihon Baputesuto Kyokwai (Baptist Church)
Mr. Kumajiro Yamamoto
Shiba Kyokwai, No. 20, Tamura Cho, Shiba Ku, Tokyo

(12). Nihon Dendo Tai Kirisuto Dendo Kan, Shinkaichi, Minatogawa, Kobe

(13). Nihon Dobo Kirisuto Kyokwai (United Brethren Church)
Mr. Chukichi Yasuda
No. 14, Minamita Machi, Jodoji, Sakyo Ku, Kyoto

(14). Nihon Dojin Kirisuto Kyokwai
Mr. Aishi Terazawa
No. 164, Kita Anto, Shizuoka

(15). Nihon Domei Kirisuto Kyokwai
Mr. Kohei Sugimoto
No. 1272, Tori Machi, Chiba

(16). Nihon Fukuin Kyokwai (Evangelical Church)
Mr. Kinzo Shinohara
No. 500, Shimo Ochiai Machi, Tokyo Fu

(17). Nihon Fukuin Ruteru Kyokwai (Lutheran Church)
Mr. Ton Miura
No. 921, Shimo Saginomiya, Nokata Machi, Tokyo Fu

(18). Nihon Jiyu Mesojisuto Kyo-Kwai (Free Methodist Church)
Mr. Saichi Oya
No. 48, 1-Chome, Maruyama Dori, Sumiyoshi Ku, Osaka

(19). Nihon Kirisuto Kyokwai
No. 3, 4-Chome, Shin Machi, Akasaka Ku, Tokyo

(20). Nihon Kumiai Kirisuto Kyokai (Congregational Church) Daido Building, 1-Chome, Tosabori Dori, Nishi Ku, Osaka

(21). Nihon Mesojisuto Kyokwai (Methodist Church)
No. 23, Midori-ga-Cho, Shibuya Machi, Tokyo Fu

(22). Nihon Mifu Kyokwai (Methodist Protestant Church)
Mr. Chokichi Sakai
No. 1199, Tsujido, Fujisawa Machi, Kanagawa Ken

(23). Nihon Nazaren Kyokwai
Mr. Hiroshi Kidagawa
Hon Machi, 7 Jo Sagaru, Kyoto

(24). Nihon Seikokai
Nihon Seikokai Kyomuin
No. 8, Sakae Machi, Shiba Ku, Tokyo

(25). Sebunsu De Adobenchisuto Kyokwai (Seventh Day Adventist Church)
No. 171, Amanuma, Suginami Cho, Tokyo Fu

(26). Seisho Shinrikan
Mr. Kotaro Tsukiyama
No. 3, Rosoku Machi, Kanda Ku, Tokyo

(27). Sekai Senkyodan
Mr. Suekichi Uruno
No. 24, 3-Chome, Shinjuku, Yotsuya Ku, Tokyo

2.—American Mission to Lepers
Mr. H. D. Hannaford, District Secretary
3 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo

3.—Christian Endeavor Union (Nihon Rengo Kirisutokyo Kyoreikai)
Rev. Masataro Shigematsu, Secretary
No. 1, Miyazaki Cho, Naka Ku, Yokohama

4.—Federation of Christian Missions
Rev. J. S. Kennard, Ph. D., Secretary
No. 10 of No. 166, Sanya, Yoyogi, Tokyo Fu

5.—Fellowship of Reconciliation (Yuwa Kai)
Mr. Seiji Hirakawa, Secretary
No. 13, 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo
Rev. Theodore D. Walser, Associate Secretary
No. 19 of No. 9, Tsuna Machi, Mita, Shiba Ku, Tokyo

6.—Haisho Undo Renmei (Movement for Abolition of Licensed Prostitute Quarters)
Mr. Yahei Matsumiya
No. 500, Shimo Ochiai Machi, Tokyo Fu

7.—Japan Christian Education Association (Nihon Kirisutokyo Kyoiku Domei Kai)
Rev. T. A. Young, Secretary
No. 257, Nakazato Cho, Takinogawa, Tokyo Fu

8.—Japan Christian News Agency (Kirisutokyo Tsushin Kyokai)
Successor to Newspaper and Correspondence Evangelism Association)
Rev. Shoichi Murao, Secretary
Shinsei Kan, Takegawa Cho, Kyobashi Ku, Tokyo

9.—Japan Humane Society (Nihon Jindokai)
Mrs. Inazo Nitobe
No. 75, 1-Chome, Kobinata Dai Machi, Koishikawa Ku, Tokyo

10.—Japan Kindergarten Union
Miss Louise Callbeck, Secretary
12 Agata Machi, Nagano, Nagano Ken

11.—Kakusei Kai
Mr. Yusaku Murakami, Managing Director
No. 41, Otsuka Naka Machi, Koishikawa Ku, Tokyo

12.—National Christian Council (Nihon Kirisutokyo Renmei)
Rev. Akira Ebizawa, Secretary
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo

13.—National Sunday School Association (Nihon Nichiyo Gakko Kyokai)
Mr. Saburo Yasumura, General Secretary
No. 8, 1-Chome, Nishiki Cho, Kanda Ku, Tokyo

14.—National Temperance League (Nihon Kokumin Kinshu Domei)
Mr. Hampei Nagao, President
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo

15.—National W. C. T. U. (Kirisuto Fujin Kyokai)
Mrs. Chiyoko Kozaki, President
No. 360, Hyakunin Cho, Okubo, Tokyo Fu

16.—National Y. M. C. A. (Nihon

Kirisuto Seinenkai Domei)
Mr. Mitsuaki Kakehi, General Secretary
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo

17.—National Y. W. C. A. (Kirisutokyo Joshi Seinenkai Nihon Domei)
Miss Kotoko Yamamoto, General Secretary
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo

18.—Nihon Kirisutokyo Rengo Fujinkai (National Union Christian Woman's Society)
Miss Tomiko Furuta, President
No. 360, Hyakunin Cho, Okubo, Tokyo Fu

19.—School of Japanese Language and Culture
(Successor to the Japanese Language School)
Rev. Darley Downs, Director
Tokyo Y. M. C. A. Building, Mitoshiro Cho, Kanda Ku, Tokyo

20.—Union Hymnal Committee Sanbika Iin)
Rev. Hajime Watanabe, Secretary
No. 257, Asagaya, Tokyo Fu
Rev. F. D. Gealy, Associate Secretary
No. 2, Aoyama Gakuin, Aoyama, Tokyo Fu

21.—White Cross Society (Hakujujikai)
Mr. Kikuma Munesui, Director
No. 10, 1-Chome, Nishiki Cho, Kanda Ku, Tokyo

22.—World Alliance for International Friendship through the Churches, Japan Executive Committee
Rev. Kikutaro Matsuno, Secretary
No. 26, Kasumi Cho, Azabu Ku, Tokyo
Mr. Gilbert Bowles, Associate Secretary
No. 30 Koun Cho, Mita, Shiba Ku, Tokyo.

STATISTICS FOR 1930

PREPARED BY

GEO. BURNHAM BRAITHWAITE

LIST OF MISSION BOARDS AND CHURCHES

The initials used are the standard forms for America, India, China and Japan.

1.—ABCFM. American Board of Commissioners for Foreign Missions.

2.—ABF. American Baptist Foreign Missionary Society.

3.—AFP. Foreign Mission Board of Friends of Philadelphia.

4.—AUBM. Australian Board of Missions. (Anglican).

5.—AG. The Assembly of God.

6.—BS. Bible Societies:
American Bible Society
The British and Foreign Bible Society and
National Bible Society of Scotland.

7.—CE. Community of the Epiphany.

8.—CJPM. The Central Japan Pioneer Mission.

9.—CLS. Christian Literature Society.

10.—CMA. Christian and Missionary Alliance.

11.—CMS. Church Missionary Society.

12.—CN. Church of the Nazarene.

13.—EC. Evangelical Church of North America.

14.—FMA. General Mission Board of the Free Methodist Church of North America.

15.—IND. Independent of any Society.

16.—JAM. Japan Apostolic Mission.

17.—JBTS. Japan Book and Tract Society.

18.—JEB. Japan Evangelistic Band.

19.—JRM. Japan Rescue Mission.

20.—KCA. Kagawa Co-operators in America.

21.—KK. Kumiai Kyokwai (Congregational).

22.—LCA. Board of Foreign Missions of the United Lutheran Church in America.

23.—LGAF. The Lutheran Gospel Association of Finland.

24.—LM. Liebenzeller Mission.

25.—MBW. Missionary Bands of the World.

26.—MEC. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.

27.—MES. Board of Foreign Missions of the Methodist Episcopal Church, South.

28.—MM. Mino Mission.

29.—MP. Board of Foreign Missions of the Methodist Protestant Church.
30.—MSCC. Missionary Society of the Church of England in Canada.
31.—NKK. Nihon Kirisuto Kyokwai. (Presbyterian and Reformed).
32.—NMK. Nihon Methodist Kyokwai. (UCC, MEC, MES).
33.—NSK. Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE, CE).
34.—OAM. Ost Asien Mission. (The East Asia Mission).
35.—OM. Osaka Mission.
36.—OMJ. Omi Mission.
37.—OMS. Oriental Missionary Society. (Holiness Church).
38.—PCC. Board of Foreign Missions, Presbyterian Church in Canada.
39.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
40.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America.
41.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
42.—RCA. Reformed Church in America.
43.—RCUS. Reformed Church in the United States.
44.—SA. Salvation Army.
45.—SAM. Scandinavian American Alliance Mission.
46.—SBC. Southern Baptist Convention.
47.—SDA. Seventh Day Adventists.
48.—SPG. Society for the Propagation of the Gospel in Foreign Parts.
49.—UB. Foreign Missionary Society of the United Brethren in Christ.
50.—UCC. United Church of Canada.
51.—UCMS. United Christian Missionary Society
52.—UGC. Universalist General Convention.
53.—WM. Wesleyan Methodist Connection of America.
54.—WSSA. World's Sunday School Association.
55.—WU. Woman's Union Missionary Society of America.
56.—YMCA-A. Young Men's Christian Association (American National Council).
YMCA-T. Government School Teachers Affiliated with YMCA.
57.—YMJ. Yotsuya Mission.
58.—YWCA. Young Women's Christian Association of the United States of America.

FORMOSA

59.—EPM. Foreign Missions of the Presbyterian Church of England.
60.—PCC. Board of Foreign Missions, Presbyterian Church in Canada.

1. PERSONNEL

1. Total Foreign Staff.
2. Ordained men.
3. Unordained men.
4. Wives.
5. Foreign Unmarried Women.
6. Physicians, Men.
7. Physicians, Women.
8. Nurses.
9. Short term workers (Medical).
10. Total Native Staff.
11. Ordained men.
12. Unordained men.
13. Women workers.
14. Professing Christians in 12 and 13.

		A. FOREIGN								B. NATIVE STAFF					
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	ABCFM. 1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2.	ABF. 1872	57	12	4	16	25	0	0	0	0	293	30	122	141	241
3.	AFP. 1885	13	0	5	5	3	0	0	0	0	14	6	4	4	8
4.	AUBM. 1914	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5.	AG. 1914	14	4	0	5	5	0	0	0	0	4	2	0	2	0
6.	BS. 1875	4	1	1	2	0	0	0	0	0	56	0	54	2	43
7.	CE. 1919	—	—	—	—	—	—	—	—	—	—	—	—	—	—
8.	CJPM. 1925	2	0	0	0	2	0	0	0	0	14	4	1	9	10
9.	CLS 1912														
10.	CMA. 1895	7	3	0	2	2	0	0	0	0	17	4	8	5	13
11.	CMS. 1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
12.	CN.														
13.	EC. 1876	15	3	0	3	9	0	0	0	0	119	29	17	73	89
14.	FMA. 1903	9	3	0	3	3	0	0	1	0	18	13	3	2	—
15.	IND.	67	8	16	17	26	1	0	0	0	9	1	7	1	—
16.	JAM. 1923	9	4	0	3	2	0	0	0	0	7	0	5	2	7
17.	JBTS. 1875	1	0	1	0	0	0	0	0	0	7	0	7	0	4
18.	JEB. 1903	28	0	9	5	14	0	0	0	0	43	5	30	8	—
19.	JRM. 1920	18	1	0	1	16	0	0	4	0	29	3	5	21	26
20.	KCA.														
21.	KK. 1869	70	18	5	20	27	0	0	0	0	272	167	78	27	—
22.	LCA. 1892	36	13	0	13	10	0	0	0	0	52	21	7	24	31
23.	LGAF. 1900	15	6	0	6	3	0	0	0	0	12	4	5	3	6
24.	LM. 1927	8	5	0	3	0	0	0	0	0	2	0	1	1	—
25.	MBW. 1913	2	1	0	0	1	0	0	0	0	10	3	2	5	7
26.	MEC. 1873	65	16	0	15	34	0	0	0	0	301	0	78	223	235
27.	MES. 1886	70	20	3	23	24	0	0	0	0	—	—	—	—	—
28.	MM. 1918	3	0	0	0	3	0	0	0	0	17	4	7	6	13
29.	MP. 1880	9	3	0	1	5	0	0	0	0	124	22	41	61	102
30.	MSCC. 1888	—	—	—	—	—	—	—	—	—	—	—	—	—	—
31.	NKK.	—	—	—	—	—	—	—	—	—	460	223	206	31	237
32.	NMK. 1873	—	—	—	—	—	—	—	—	—	385	213	60	112	172
33.	NSK. 1859	208	50	10	48	100	2	1	3	0	336	219	52	65	117
34.	OAM. 1886	4	2	0	2	0	0	0	0	0	11	4	2	5	7
35.	OM.	3	1	0	1	1	0	0	0	0					
36.	OMJ. 1905	3	0	1	1	1	0	0	0	0	30	3	12	15	27
37.	OMS. 1901	0	0	0	0	0	0	0	0	0	530	60	340	130	—
38.	PCC. 1927	6	1	0	1	4	0	0	0	0	16	6	10	0	—

		1	2	3	4	5	6	7	8	9	10	11	12	13	14
39.	PE. 1859	—	—	—	—	—	—	—	—	—	—	—	—	—	—
40.	PN. 1869	56	16	1	16	23	0	0	0	0	121	3	32	86	100
41.	PS. 1885	49	18	0	16	15	0	0	0	0	74	18	34	22	—
42.	RCA. 1859	39	14	1	12	12	0	0	0	0	136	9	100	27	95
43.	RCUS. 1879	49	14	6	17	12	0	0	0	0	239	39	121	79	178
44.	SA. 1895	13	6	0	6	1	0	0	0	0	573	224	60	289	349
45.	SAM. 1891	4	2	0	1	1	0	0	0	0	11	6	5	—	—
46.	SBC. 1886	20	7	0	7	6	0	0	0	0	100	14	85	1	74
47.	SDA. 1896	24	4	6	12	2	1	0	2	0	34	6	17	11	11
48.	SPG. 1873	—	—	—	—	—	—	—	—	—	—	—	—	—	—
49.	UB. 1895	4	2	0	2	0	0	0	0	0	42	10	9	23	32
50.	UCC. 1873	77	20	2	20	35	0	0	0	0	448	49	198	201	—
51.	UCMS. 1883	17	5	0	5	7	0	0	0	0	109	18	69	22	60
52.	UGC. 1890	7	2	0	2	3	0	0	0	0	20	5	0	15	15
53.	WM. 1919	2	1	0	1	0	0	0	0	0	8	1	7	0	7
54.	WSSA. 1915	0	0	0	0	0	0	0	0	0	5	1	2	2	4
55.	WU. 1871	5	0	0	0	5	0	0	0	0	17	4	3	10	13
56.	YMCA-A. 1889	15	2	5	7	1	0	0	0	0	72	0	72	0	72
	YMCA-T.	4	0	4	0	0	0	0	0	0					
57.	YMJ. 1901	7	2	0	2	3	0	0	0	0	69	10	41	18	59
58.	YWCA. 1904	10	0	0	0	10	0	0	0	0	40	0	40	0	40
59.	EPM. 1865	29	7	4	10	8	3	0	1	0	162	30	88	44	122
60.	PCC. 1872	21	3	4	7	7	3	0	2	0	105	56	23	26	49
	Totals	1198	300	88	339	471	10	1	13	0	5573	1549	2170	1854	—

2. EVANGELISTIC

15. Organized Churches.
16. Self-supporting Churches.
17. Preaching Places, not in 15.
18. Communicants added.
19. Total Columns 20 and 21.
20. Communicants.
21. Baptized Non-communicants.
22. Sunday Schools.
23. S. S. Teachers.
24. Teachers and Pupils.
25. Contributions to Christian work, in Yen.

		15	16	17	18	19	20	21	22	23	24	25
2.	ABF.	37	16	18	287	4414	4414	0	123	542	9775	¥44,189.00
3.	AFP.	9	0	6	5	733	733	0	22	42	1150	3,500.00
5.	AG.	5	0	3	26	157	157	0	18	19	799	603.53
8.	CJPM.	8	0	6	58	242	242	0	21	32	1116	3,431.61
11.	CMA.	18	5	4	136	—	659	—	27	58	1375	11,477.77
13.	EC.	30	1	10	230	2146	2146	0	54	209	4129	26,737.08
14.	FMA.	17	4	8	380	1811	1006	805	29	125	2633	33,083.48
15.	IND.	—	—	4	—	39	39	—	10	12	432	216.33
16.	JAM.	1	0	4	—	—	—	—	5	6	100	—
18.	JEB.	32	4	45	—	—	—	—	—	—	—	—
19.	JRM.	1	0	11	10	246	152	94	12	20	1106	1,452.84

	15	16	17	18	19	20	21	22	23	24	25
21. KK.	187	87	104	2492	31680	30921	759	279	1795	29532	543,058.00
22. LCA.	27	2	—	223	3422	3100	322	51	215	3499	16,793.86
23. LGAF.	10	0	16	115	1384	1360	24	22	45	1171	3,985.93
24. LM.	—	—	—	—	—	—	—	3	2	90	—
25. MBW.	5	1	3	20	200	125	75	6	8	370	4,569.42
28. MM.	7	0	7	12	140	55	85	14	22	350	1,150.00
29. MP.	21	5	28	213	3205	3205	0	50	188	3561	23,026.00
31. NKK.	383	139	80	3130	47902	43834	4068	469	2186	26727	646,084.00
32. NMK.	215	91	269	2160	35696	20734	14962	616	2467	51537	355,415.00
33. NSK.	243	38	0	1412	24123	14861	9262	373	500	23882	214,940.51
34. OAM.	6	1	2	18	625	613	12	6	10	295	1,732.42
36. OMJ.	0	0	10	44	126	0	0	18	37	644	—
37. OMS.	350	320	0	4000	12000	12000	0	370	800	11000	300,000.00
38. PCC.	24	—	18	—	2216	601	1615	29	100	1087	7,800.84
40. PN.	—	—	—	—	—	—	—	—	39	1888	—
41. PS.	56	15	45	498	6561	6111	450	138	338	7385	97,232.000
42. RCA.	19	3	14	115	936	920	16	42	114	1619	8,863.13
43. RCUS	49	13	41	555	6550	6147	403	122	500	8388	41,980.53
44. SA	130	—	—	—	—	—	—	131	435	—	—
45. SAM	10	2	6	85	820	820	0	16	55	1241	7,422.10
46. SBC.	17	5	8	148	2446	2446	0	30	200	2227	23,763.48
47. SDA	12	—	8	70	703	703	—	26	124	990	38,697.00
49. UB	20	4	3	206	2118	2018	100	31	150	2531	18,532.83
51. UCMS.	21	1	—	224	2223	2223	—	30	—	2159	18,996.58
52. UGC.	5	0	1	35	331	328	3	7	42	1009	2,000.00
53. WM.	6	—	2	40	180	180	0	10	31	532	2,600.00
55. WU.	3	—	4	25	106	106	0	14	16	673	1,366.36
57. YMJ.	10	4	58	303	800	800	0	74	148	3500	6,000.00
59. EPM.	104	64	0	450	12239	6134	6005	92	942	7669	75,525.00
60. PCC.	57	7	18	334	5791	3346	2445	—	276	2521	26,665.35
Totals	2155	832	864	18059	214970	173465	41505	3390	12850	220692	2,612,891.98

NOTE:

The Christian Church united during the year with the ABCFM (1).

The AEPM (Allgemeiner Evangelisch-Protestantischer Missions-verein) is now listed as (34) OAM (Ost Asien Mission).

The MKJ (Mission to Koreans in Japan) is now listed as (38) PCC (Board of Foreign Missions, Presbyterian Church in Canada).

The AUBM (Australian Board of Missions, Anglican) is closing its Japan work in April 1931.

The Statistics of the ABCFM (1) are included in those of the KK (21).

The Statistics for all Anglican and American Episcopalian Missions are recorded under the NSK (33).

The Statistics of the Presbyterian and Reformed Missions are partly recorded in the NKK (31) figures.

The Statistics of all Methodist Missions are partly recorded under NMK (32) figures.

The Salvation Army (44) gives no report for membership or total contributions.

3. EDUCATIONAL WORK.

26. Kindergartens.
27. No. of Pupils.
28. Primary Schools.
29. No. of Pupils.
30. Middle Schools, Men.
31. Enrollment.
32. Middle Schools, Women.
33. Enrollment.
34. Theological Schools, Men.
35. Enrollment.
36. Bible Training Schools, Women.
37. Enrollment.

	26	27	28	29	30	31	32	33	34	35	36	37
2. ABF	27	1517	0	0	1	697	3	767	1	12	1	20
3. AFP	5	180	0	0	0	0	1	280	0	0	0	0
10. CMA	0	0	0	0	0	0	0	0	1	3	1	2
13. EC.	18	835	0	0	0	0	0	0	1	4	1	26
14. FMA	1	82	0	0	0	0	0	0	C1	17	—	8
16. JAM	0	0	0	0	0	0	0	0	C1	5	—	5
19. JRM	2	20	0	0	0	0	0	0	C1	4	—	6
21. KK	49	2379	1	40	1	921	7	2736	1	50	1	12
22. LCA	10	377	0	0	1	650	1	218	1	14	0	0
23. LGAF	1	96	0	0	0	0	0	0	1	2	0	0
26. MEC	19	993	0	0	3	2270	5	2289	7	100	1	30
27. MES	31	1291	1	156	1	728	1	315	1	66	1	18
28. MM	1	27	0	0	0	0	0	0	C1	3	—	3
29. MP	7	456	1	147	1	1009	1	275	0	0	0	0
33. NSK	80	3090	0	0	2	1267	5	2138	2	55	2	25
34. OAM	1	40	0	0	0	0	0	0	0	0	0	0
36. OMJ	2	47	0	0	0	0	0	0	0	0	0	0
37. OMS	0	0	0	0	0	0	0	0	C1	90	—	50
38. PCC	4	102	0	0	0	0	0	0	0	0	0	0
40. PN	10	712	0	0	0	0	4	1506	0	0	0	0
41. PS	13	519	0	0	0	0	1	568	1	40	0	0
42. RCA	0	0	0	0	2	1208	2	765	0	0	0	0
43. RCUS	9	346	0	0	1	563	1	245	1	25	1	16
44. SA	1	123	0	0	0	0	0	0	1	38	1	32
46. SBC	7	249	0	0	1	350	1	372	1	10	0	0
47. SDA	0	0	0	0	0	0	0	0	1	35	1	25
49. UB	11	509	0	0	0	0	0	0	0	0	0	0
50. UCC	48	2291	2	357	0	0	3	649	0	0	0	0
51. UCMS	6	235	0	0	1	305	1	450	1	7	1	2
52. UGC	5	219	0	0	0	0	0	0	0	0	0	0
53. WM	0	0	0	0	0	0	0	0	1	5	0	0
55. WU	0	0	0	0	0	0	1	120	0	0	1	35
57. YMJ	4	700	0	0	0	0	0	0	0	0	0	0
59. EPM	0	0	0	0	1	248	1	204	1	28	1	66
60. PCC	0	0	0	0	1	235	1	86	1	19	1	26
Totals	372	17435	5	700	17	10451	40	13983	30	632	15	407

NOTE:

E. C. and U. C. M. S. co-operate with Aoyama Gakuin in Theological Training for men.

U. C. M. S. and U. C. C. co-operate with Aoyama Gakuin in Theological Training for women.

P. N. and R. C. A. co-operate in Theological Training at Meiji Gakuin, in all departments, and also in Baiko Jo Gakuin, Shimonoseki.

P. N. and P. S. co-operate in Theological Training for men in Kobe Theological Seminary.

M. E. S. and U. C. C. co-operate in Theological Training at Kwansai Gakuin.

The letter " C " prefixed to numeral in Col. 34 indicates " co-education."

3. EDUCATIONAL WORK.

38. Colleges, Men.
39. Enrollment.
40. Colleges, Women.
41. Enrollment.
42. Industrial Schools.
43. Enrollment.
44. Night Schools.
45. Enrollment.
46. Normal Training Schools.
47. Enrollment.
50. Nurses' Schools.
51. Enrollment.
52. Educational Fees, in Yen.

	38	39	40	41	42	43	44	45	46	47	50	51	52
2. ABF	1	99	2	122	0	0	9	1345	1	53	0	0	160,938.00
3. AFP	0	0	0	0	0	0	1	20	0	0	0	0	17,000.00
13. EC	0	0	0	0	0	0	2	200	1	19	0	0	21,8 9.11
15. IND.....	0	0	0	0	0	0	1	125	0	0	0	0	—
21. KK	1	2330	3	1048	0	0	4	322	1	44	0	0	—
22. LCA	0	0	0	0	0	0	1	10	0	0	0	0	45,000.00
23. LGAF.....	0	0	0	0	0	0	0	0	0	0	0	0	842.10
26. MEC	1	1065	1	103	0	0	0	0	1	105	0	0	387,242 90
27. MES	2	1150	1	93	1	131	2	1079	1	45	0	0	220,974.00
28. MM	0	0	0	0	0	0	0	0	0	0	0	0	439.00
29. MP	0	0	0	0	0	0	0	0	0	0	0	0	64,723.10
33. NSK	1	1257	0	0	2	88	2	26	1	26	1	46	—
34. OAM	0	0	0	0	0	0	2	45	0	0	0	0	1,809.75
36. OMJ	0	0	0	0	0	0	2	27	0	0	0	0	372.00
38. PCC	0	0	0	0	0	0	8	361	0	0	0	0	—
40. PN	0	0	0	0	0	0	0	0	0	0	0	0	1,184.96
41. PS	0	0	1	156	1	60	0	0	0	0	0	0	—
42. RCA	1	596	0	0	0	0	0	0	0	0	0	0	143,016.00
43. RCUS.....	1	341	1	131	0	0	0	0	0	0	0	0	80,376.50
46. SBC	1	290	0	0	0	0	0	0	0	0	0	0	—
47. SDA	0	0	0	0	0	0	0	0	0	0	1	11	—
49. UB	0	0	0	0	0	0	2	35	0	0	0	0	9,530.00
50. UCC	0	0	0	0	5	80	2	125	1	37	0	0	76,955.56
51. UCMS	0	0	0	0	0	0	3	300	0	0	0	0	58,858.18
52. UGC	0	0	0	0	0	0	0	0	0	0	0	0	6,000.00
55. WU	0	0	0	0	0	0	0	0	0	0	0	0	5,866.00
56. YMCA	0	0	0	0	0	0	10	5000	0	0	0	0	—
57. YMJ	0	0	0	0	0	0	0	0	0	0	0	0	4,800.00
59. EPM	0	0	0	0	0	0	0	0	0	0	0	0	13,794.00
Totals	9	7068	9	1653	9	359	51	9020	7	329	2	57	1,321,551.16

4. MEDICAL WORK.

53. Native Physicians, Men.
54. Native Physicians, Women.
55. Trained Assistants, Men.
56. Trained Assistants, Women.
57. No. Hospitals and Sanitoria.
58. Total No. Beds.
59. No. In-patients Treated.
60. No. Dispensaries.
61. No. Dispensary Treatments.
62. No. Outside Visits.
63. No. Major Operations.
64. No. Minor Operations.
65. Total No. Patients.
66. Total No. Treatments.
67. Total Medical Fees, in Yen.

		53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
2.	ABF	3	0	0	3	0	0	0	2	16446	0	0	0	3118	16446	—
21.	KK	4	0	0	3	1	6	4	1	31448	—	—	—	2195	31448	—
33.	NSK	59	2	25	141	6	417	7402	4	194685	—	—	—	52125	328507	421,053.94
36.	OMJ	2	0	0	0	1	50	122	0	0	57	0	188	229	11917	4,588.00
44.	SA	10	2	0	0	2	240	582	3	38024	—	65	4303	30577	99678	97,706.33
47.	SDA	2	0	2	0	1	20	182	0	0	0	35	72	1061	8638	39,000.00
50.	UCC	2	0	0	2	0	0	0	1	12186	0	0	0	0	0	3,211.80
51.	UCMS	0	0	0	0	0	0	0	1	4948	0	0	0	0	4948	—
59.	EPM	4	0	9	26	2	226	2367	2	25764	—	987	341	16173	—	—
60.	PCC	1	0	4	5	1	80	1035	1	5489	100	155	315	4017	17401	29,694.00
	Totals	87	4	40	180	14	1039	11664	15	328990	157	1242	5219	109525	518983	595,154.07

5. PHILANTHROPIC WORK.

68. No. Orphanages.
69. Total Inmates.
70. No. Leper Asylums.
71. Total Inmates.
72. Christians in Column 71.
73. No. Institutions for Blind.
74. Total Inmates.
75. No. Rescue Homes.
76. Total Inmates.
77. No. Industrial Homes.
78. Total Inmates.

		68	69	70	71	72	73	74	75	76	77	78
5.	AG	1	32	0	0	—	0	0	0	0	0	0
13.	EC	1	47	0	0	—	0	0	0	0	0	0
19.	JRM	0	0	0	0	0	0	0	3	150	2	102
21.	KK	2	118	0	0	—	1	122	0	0	0	0
22.	LCA	1	20	0	0	—	0	0	0	0	3	150
26.	MEC	1	9	0	0	—	1	40	0	0	0	0
29.	MP	0	0	0	0	—	1	65	0	0	0	0
33.	NSK	5	225	2	278	—	1	67	0	0	2	60
37.	OMS	0	0	3	500	—	0	0	0	0	0	0
44.	SA	3	CJH 73	—	—	—	—	—	5	× 60	3	172
50.	UCC	3	113	0	0	0	0	0	0	0	0	0
	Totals	17	637	5	778	—	4	294	8	210	10	484

NOTE: 44. SA. Col. 68-69. CJH=Children and Juvenile's homes.
,, 75-76. X. One of these is a "Prison-Gate Home."

See also note at foot of next page.

P. N. and E. C. are affiliated in carrying on the work of the Deaf Oral School, not in the above list.

6. LITERATURE PRODUCTION

79. No. of Christian Books Published This Year.
80. Total No. of Books Sold This Year.
81. No. of Portions or Tracts Published This Year.
82. Total No. Sold This Year.
83. Amount in Yen Received for Sales This Year.

	79	80	81	82	83
6. BS. (Brit.)	415,343	377,810	338,632	305,183	65,970.07
6. BS. (Amer.)	714,475	788,806	—	—	80,805.88
9. CLS.	121,850	—	1,405,515	—	206,786.48
16. JAM.	—	—	500,000	—	—
17. JBTS.	135,800	52,651	330,100	427,978	65,318.35
22. LCA.	—	—	38,950	—	1,259.00
28. MM.	—	225	135,000	5,000	160.00
33. NSK.	13	19,273	2	17,166	20,328.37
37. OMS.	55,200	48,000	40,000	37,000	15,207.91
44. SA.	87,590	84,763	985,800	1,045,143	62,144.41
46. SBC.	20,000	76,774	160,000	402,715	17,960.35
47. SDA.	7,900	16,834	—	13,567	57,989.65
49. UB.	—	—	30,800	600	—
52. UGC.	—	—	5,000	—	—
54. WSSA.	2,000	9,897	—	—	—
56. YMCA.	20,000	17,000	—	—	16,000.00
59. EPM.	4,000	14,910	56,160	66,158	6,258.00
Totals	1,584,171	1,506,943	4,025,959	2,320,510	616,188.47

NOTE: It is perhaps hardly necessary to call attention to the fact that many other activities, particularly under the head of "Philanthropic Work," are carried on, but cannot be included in the above tables as they do not fit any of the items.

JAPAN AND FORMOSA

MISSIONARY DIRECTORY

PREPARED BY

HARVEY THEDE

LIST OF MISSION BOARDS AND CHURCHES

With names of Missions, Secretaries and Statisticians on the field. (The initials used are the standard forms for America, India, China and Japan).

1.—ABCFM. American Board of Commissioners for Foreign Missions. Rev. Darley Downs, Secretary. Associate Secretary, Rev. C. P. Garman.

2.—ABF. American Baptist Foreign Missionary Society. Rev. J. F. Gressitt, Secretary-Treasurer, Office : 4, Itchome, Misaki Cho, Kanda, Tokyo. Statistician, Miss Louise F. Jenkins.

3.—AFP. Foreign Missionary Association of Friends of Philadelphia. Mr. G. Burnham Braithwaite, Secretary.

4.—AUBM. Australian Board of Missions. (Anglican). Rev. E. R. Harrison, Secretary.

5.—AG. The Assembly of God. Miss Jessie Wengler, Secretary.

6.—BS. Bible Societies :
American Bible Society. Rev. K. E. Aurell, No. 2 Shichome, Ginza, Tokyo. Telegraphic address : "Bibles Tokyo."
The British and Foreign Bible Society and National Bible Society of Scotland. Mr. G. H. Vinall, 95 Yedo Machi, Kobe. Telegraphic address : "Testaments."

7.—CE. Community of the Epiphany. Sister Superior Edith Constance, Secretary.

8.—CJPM. The Central Japan Pioneer Mission. Miss D. A. Parr, Secretary.

9.—CLS. Christian Literature Society. Rev. S. H. Wainright, Secretary.

10.—CMA. Christian and Missionary Alliance. Mr. C. P. Green. Secretary.

11.—CMS. Church Missionary Society. Rev. John C. Mann, Secretary.

12.—CN. Church of the Nazarene. Rev. Wm. A. Eckel, Secretary.

13.—EC. Evangelical Church of North America. Dr. P. S. Mayer, Secretary. Miss Verna S. Hertzler, Assistant Secretary.

14.—FMA. General Mission Board of the Free Methodist Church of North America. Rev. Frank R. Warren, Secretary.

15.—IND. Independent of any Society.

16.—JAM. Japan Apostolic Mission. Mr. L. W. Coote, Secretary.

17.—JBTS. Japan Book and Tract Society. Mr. George Braithwaite. Secretary. 4 Ginza Shichome, Kyobashi ku, Tokyo. (F. C. Tokyo 2273), (Tel. Kyobashi 4573), (Cable, Tracts Tokyo).

18.—JEB. Japan Evangelistic Band. Mr. James Cuthbertson, Secretary.

19.—JRM. Japan Rescue Mission. Mr. Geo. Dempsie, Secretary.

20.—KCA. Kagawa Co-operators in America. Helen F. Topping, Secretary. Office : 51 Demma Cho, 1-Chome, Yotsuya, Tokyo. Financial Contributions should be sent to Mr. G. S. Phelps, Japan National YMCA Bldg., 10 Omote Sarugaku Cho, Kanda, Tokyo. (Tel. Kanda 2001, 2002).

21.—KK. Kumiai Kyokwai. (Congregational).
22.—LCA. Board of Foreign Misssions of the United Lutheran Church in America. Rev. John K. Linn, Secretary.
23.—LGAF. The Lutheran Gospel Association of Finland. Rev. T. Minkkinen, Secretary.
24.—LM. Liebenzeller Mission. Rev. A. Syring, Secretary.
25.—MBW. Missionary Bands of the World. Mr. Fred Abel, Secretary.
26.—MEC. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church. Fred D. Gealy, Secretary.
27.—MES. Board of Foreign Missions of the Methodist Episcopal Church, South. Rev. Geo. L. Waters, Recording Secretary.
28.—MM. Mino Mission. Miss Sadie Lea Weidner, Secretary.
29.—MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Ethel L. Hempstead, Secretary.
30.—MSCC. Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton, Secretary.
31.—NKK. Nihon Kirisuto Kyokwai. (Presbyterian and Reformed).
32.—NMK. Nihon Methodist Kyokai. (UCC, MEC, MES). Rev. Yoshimune Abe, Secretary: Aoyoma Gakuin, Midorigaoka, Shibuya, Tokyo Fu.
33.—NSK. Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE).
34.—OAM. Ost Asien Mission (The East Asia Mission). Dr. Karl Weidinger, Secretary.
35.—OM. Osaka Mission. Miss E. Ruth Cribb, Secretary.
36.—OMJ. Omi Mission. Mr. E. V. Yoshida, Secretary. Omi-Hachiman.
37.—OMS. Oriental Missionary Society. (Holiness Church).
38.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Rev. L. L. Young, Secretary.
39.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
Tohoku District : Rev. W. F. Madeley, Secretary. North Tokyo District : Miss Ruth Burnside, Secretary. Kyoto District : Miss Etta S. McGrath, Secretary.
40.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Miss L. A. Wells, Secretary.
41.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian). Mrs. Wm. C. Buchanan, Secretary.
42.—RCA. Reformed Church in America. Rev. Willis G. Hoekje, Secretary.
43.—RCUS. Reformed Church in the United States. Rev. E. H. Zaugg, Secretary and Statistician. Mission Office: 135 Higashi Niban Cho, Sendai. (Tel. 1783).
44.—SA. Salvation Army. Ernest I. Pugmire, Secretary.
45.—SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary.
46.—SBC. Southern Baptist Convention. Rev. N. F. Williamson, Secretary.
47.—SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secretary.
48.—SPG. Society for the Propagation of the Gospel in Foreign Parts.
South Tokyo Diocese : Rev. R. D. M. Shaw, Secretary. Kobe Diocese : Rev. F. Kettlewell, Secretary.
49.—UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. E. Knipp, Secretary.
50.—UCC. United Church of Canada.

General Board : Rev. D. R. McKenzie, Secretary. Woman's Board : Miss Sybil R. Courtice, Secretary.

51.—UCMS. United Christian Missionary Society. Rev. Ira D. Crewdson, Secretary.

52.—UGC. Universalist General Convention. Miss Ruth Downing, Secretary.

53.—WM. Wesleyan Methodist Connection of America. Rev. Maurice A. Gibbs, Secretary.

54.—WSSA. World's Sunday School Association.

55.—WU. Woman's Union Missionary Society of America. Mrs. H. A. Lynn, Secretary.

56.—YMCA-A. Young Men's Christian Association. (American National Council). Mr. G. R. Phelps, Secretary.

YMCA-T. Government School Teachers Affiliated with YMCA.

57.—YMJ. Yotsuya Mission. Mr. W. D. Cunningham, Secretary.

58.—YWCA. Young Women's Christian Association of the United States of America. Miss Claire McKinnon, Secretary. 10 Omote, Sarugaku Cho, Kanda Ku, Tokyo.

FORMOSA

59.—EPM. Foreign Missions of the Presbyterian Church of England. Rev. Edward, Band, Secretary. Miss J. W. Galt, Assistant Secretary.

60.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Mr. Hugh MacMillan, Secretary.

LIST OF MISSIONARIES BY TOWNS

AIZU-WAKAMATSU

Anderson, Rev. A. N. & W., SDA.
Noss, Rev. C., & W., RCUS.
Thompson, Miss F. L., CMS.

AKASHI SHI,
Hyogo Ken.

Coles, Miss A. M., JEB.
Smith, Miss I. W., JEB.

AKITA SHI,
Akita Ken.

Gibson, Miss M., UCMS.
Hendricks, Rev. K. C., & W., UCMS.
Howell, Rev. N. S., & W., PE.
Nace, Rev. I. G., & W., RCUS.

AMAGASAKI,
Hyogo Ken.

Cox, Miss A. M., CMS.

AOMORI SHI,
Aomori Ken.

Noss, Rev. G. S., & W., RCUS.
Spencer, Miss Gladys, PE.

ASHIYA,
Hyogo Ken.

Hepner, Rev. C. W., & W., LCA.
Lane, Miss F. A., CMS.
Meyers, Rev. J. T., & W., MES.
Price, Miss G. J., CMS.
Staveley, Miss J. A., CMS.

BEPPU,
Oita Ken.

Luben, Rev. B. M., RCA.

CHIBA,
Chiba Ken.

Harrison, Rev. E. R., & W., SPG, AUBM.
Peterson, Miss A. J., SAM.
Wordsworth, Miss R., SPG.

DIAGO MACHI,
Ibaraki Ken.

Fox, Mr. Herman, & W., IND

ENNA MURA,
Shimane Ken.

Green, Rev. C. P., & W., CMA.

FUKUI SHI,
Fukui Ken

Holmes, Rev. C. P., & W., UCC.
Jost, Miss E. E., UCC.
Killam, Miss Ada, UCC.
Powell, Miss C. R., PE.

FUKUOKA SHI,
Fukuoka Ken.

Baker, Miss Effie, SBC.
Bouldin, Rev. G. W., & W., SBC.
Faucette, Mr. T. F., & W., YMCA-T
Gerrish, Miss Ella, MEC.
Howey, Miss Harriet, MEC.
Hutchinson, Rev. A. C., & W., CMS.
Koch, Mr. A., & W., SDA.
Lea, Rt. Rev. Arthur, & W., CMS.
Shirk, Miss Helen, LCA.
Watkins, Miss E., IND.
Williamson, Rev. N. F., & W., SBC.

FUKUSHIMA SHI,
Fukushima Ken.

Crewdson, Rev. Ira D., & W., UCMS.

FUKUYAMA SHI,
Hiroshima Ken.

Francis, Miss R. M., CMA.

GIFU SHI,
Gifu Ken.

Buchanan, Miss E. O., PS.
Buchanan, Rev. W. C., & W., PS.

Forestel, Miss M., MSCC.
Moore, Rev L. W., & W., PS.
Shore, Miss G., MSCC.

HACHIOJI SHI,
Tokyo Fu.

Wengler, Miss Jessie, AG.

HAKODATE SHI,
Hokkaido.

Cheney, Miss Alice, MEC.
Collins, Miss M. D., MEC.
Rennie, Rev. W., IND.

HAMADA MACHI,
Shimane Ken.

Nash, Miss E., CMS.

HAMAMATSU SHI,
Shizuoka Ken.

Coates, Rev. H. H., & W., UCC.
Drake, Miss Katherine, UCC.
Hempstead, Miss E. L., MP.

HIKONE,
Shiga Ken.

Smith, Rev. P. A., & W., PE.

HIMEJI SHI,
Hyogo Ken.

Acock, Miss Amy A., ABF.
Gale, Rev. W. H., & W., SPG.
Hager, Rev. S. E., & W., MES
Jenkins, Miss L. F. ABF.
Post, Miss Vida, ABF.

HIRATSUKA,
Kanagawa Ken.

Shaw, Rev. R. D. M., & W., SPG.

HIROSAKI SHI,
Aomori Ken.

Byler, Miss G. M., MEC.
Shacklock, Rev. F., & W., MEC.
Taylor, Miss E. M., MEC.

HIROSHIMA SHI,
Hiroshima Ken.

Clarke, Miss S. F., PN.
Cooper, Miss Lois, MES.
Finch, Miss M. D., MES.
Frehn, Rev. M. C., & W., CMA.
Gaines, Miss N. B., MES.
Hereford, Rev. W. F., & W., PN.
Johnson, Miss Katharine, MES.
Ray, Rev. J. F., & W., SBC.
Shannon, Miss Ida L., MES.
Shannon, Miss K., MES.
Stevens, Miss C. B., MES.
Stott, Rev. J. D., & W., MES.
Worthington, Miss H. J., CMS.

HITACHI-OMIYA,
Ibaraki Ken.

Rhodes, Mr. E. A., & W., IND.

HONJO MACHI,
Akita Ken.

Asbury, Miss J. J., UCMS.

IIDA MACHI,
Nagano Ken.

Minkkinen, Rev. T., & W., LGAF.
Niemi, Miss Tyyne, LGAF.

IKOMA P. O.,
Nara Ken.

Coote, Mr. L. W., & W., JAM.
Glaeser, Mr. Martin, & W., JAM.
Lye, Miss Florence, JAM.
Randall, Mr. A. E., & W., JAM.
Rickert, Mr. A., & W., JAM.

INADA MURA,
Kanagawa Ken.

Buss, Rev. B., & W., LM.

INARIYAMA,
Shinshu.

Horobin, Miss H., MSCC.

INUYAMA,
Owari, Aichi Ken.

Archer, Miss A. L., MSCC.

ISE,
Mie Ken.

Morgan, Miss A. E., PN.

ISHINOMAKI,
Miyagi Ken.

Stacy, Miss M. R., ABCFM.

JALUIT,
Marshall Islands.

Lockwood, Rev. George C., & W., ABCFM.

KAGOSHIMA SHI,
Kagoshima Ken.

Finlay, Miss A. L., MEC.
Peet, Miss A. E., MEC.
Ter Borg, Rev. J., & W., RCA.

KANAZAWA SHI,
Ishikawa Ken.

Bates, Miss E. L., UCC.
Govenlock, Miss Isabel, UCC.
Hail, Miss Margaret, PN,
Miles, Miss Mary, PN.
Reiser, Miss C. I., PN.
Tetlow, Miss Helen L., PE.
Tremain, Rev. M. A., & W., PN.

KANNO MURA,
Chiba Ken.

Millard, Mr. F. R., & W., SDA.
Nelson, Rev. A. N., & W., SDA.
Thurston, Mr. C. E., & W., SDA.

KARENKO,
Formosa.

Yates, Rev. N. P., IND.

KAWAGOE,
Saitama Ken.

Boyd, Miss L. H., PE.

KAWARAGI MURA,
Hyogo Ken.

Gale, Mrs. Emma, IND.
Straub, Miss Mae, AG.

KIRYU SHIGAI,
Gumma Ken.

Andrews, Rev. E. L., & W., PE.

KOBE SHI,
Hyogo Ken.

Akana, Mrs. Catherine, ABCFM.
Allen, Rev. Eric, SPG.
Anderson, Miss Mary E., PCC.
Anderson, Miss Myra P., MES.
Basil, Rt. Rev. Bishop, SPG.
Bayliss, Miss Enid, SPG.
Beatty, Mr. H. E., & W., IND.
Boden, Miss M. K., JEB.
Clark, Miss Agnes, JEB.
Clark, Rev. E. M., & W., PN.
Crew, Miss Angie, ABCFM.
Cronk, Miss A., MES.
Cuthbertson, Mr. J., & W., JEB.
DeForest, Miss C. B., ABCFM.
Essen, Miss M., SPG.
Field, Miss Sarah M., ABCFM.
Ford, Rev. J. C., IND.
Frank, Rev. J. W., & W., MES.
Fulton, Rev. S. P., & W., PS
Hackett, Mr H. W., & W., ABCFM.
Kettlewell, Rev. S., & W., SPG.
Lamont, Miss Helen, ABCFM.
Lea, Miss L. E., SPG.
Lindstrom, Mrs. H. CMA.
MacCausland, Miss Isabelle, ABCFM.
MacDonald, Miss Ethel G., PCC.
MacLean, Miss Jean C., PCC.
Murphy, Miss Gladys M., PCC.
Myers, Rev. H. W., & W., PS.
Ostrom, Rev. H. C., & W., PS
Oxford, Mr. J. S., & W., MES.
Parker, Mr K. A., UCC.
Pedley, Mrs. Martha C., ABCFM.
Perry, Miss Catherine C., ABCFM.
Sasse, Miss Corena, IND.
Saunders, Miss SPG.
Sheppard, Miss E., IND.
Shively, Miss Lillian, ABCFM.
Sister Eleanor, CE.
Sister Eleanor Frances, CE.
Smith, Mr. Roy, & W., MES.
Stokes, Miss K. S., SPG.
Stowe, Miss G. H. ABCFM.
Stowe, Miss M. E., ABCFM.
Taylor, Mrs. Mary, AG.
Tench, Rev. G. R., & W., UCC.
Titcomb, Miss Lucy W., ABCFM.
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Wagner, Rev. H. H., & W., FMA
Walker, Mr F. B., SPG.
Watts, Rev. F. E., & W., IND.
Wilkinson, Mr. C. S., & W., JEB.
Wilson, Miss Eleanor, ABCFM.
Woodworth, Miss O. F., JEB.
Woolley, Miss Alice, IND.
Young, Rev. L. L., PCC.

KOCHI SHI,
Kochi Ken.

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Crawford, Rev. V. A., & W., PS.
Dowd, Miss Annie H., PS.
Ellis, Mrs. Charles, IND.
McIlwaine, Rev. Wm. B., & W., PS.

KOFU SHI,
Yamanashi Ken.

Barr, Miss L. M., UCC.
Coates, Rev. W. G., & W., UCC.
Greenbank, Miss K. M., UCC.
McLachlan, Miss A. M., UCC.
McLeod, Miss A. O., UCC.
Suttie, Miss Gwen, UCC.

KOKURA SHI,
Fukuoka Ken.

Lancaster, Miss C. E., SBC.
Rowe, Mrs. J. H., SBC.

KUMAMOTO SHI,
Kumamoto Ken.

Akard, Miss Martha, LCA.
Beers, Miss Grace, LCA.
Heltibridle, Miss Mary, LCA.
Riddell, Miss H., IND., CE.
Schillinger, Rev. G. W., & W., LCA.
Wright, Miss A. H., IND.

KURE SHI,
Hiroshima Ken.

Baldwin, Miss C. M., CMS.
Doubleday, Miss S. C., CMS.
Searcy, Miss Mary G., MES.
Tumlin, Miss Mozella, MES.

KURUME
Fukuoka Ken.

Eringa, Miss Dora, RCA.
Goldsmith, Miss M. O., CMS.
Moore, Rev. B. C., & W., RCA.
Winther, Rev. J. M. T., & W., LCA.

KUSATSU,
Gumma Ken.

Cornwall-Leigh, Miss Mary H., PE.
McGill, Miss Mary B., PE.
Nettleton, Miss Mary, PE.

KYOTO SHI,
Kyoto Fu.

Bartlett, Rev. S. C., & W., ABCFM.
Clapp, Miss Frances B., ABCFM.
Cobb, Rev. E. S., & W., ABCFM.
Cox, Mr. Luther B., ABCFM.
Curtis, Miss Dorothy, ABCFM.
Curtis, Mrs. W. L., ABCFM.
Denton, Miss F. M., ABCFM.
Dickson, Miss L. E., PE.
Disbrow, Miss H. J., PE.
Duncan, Miss Constance, YWCA.
Eckel, Miss H. F., CN.
Eckel, Mr. Paul E., CN.
Eckel, Rev. W. A., & W., CN.
Fanning, Miss K. F., ABCFM.
Foote, Miss E. L., PE.
Franklin, Rev. S. H., & W., PN.
Gordon, Mrs. M. L., ABCFM.
Gwinn, Miss Alice E., ABCFM.
Hall, Rev. M. E., & W., ABCFM.
Hibbard, Miss Esther, ABCFM.
Huntley, Mr. Frank & W., ABCFM.
Johnson, Miss T., PE.
McGrath, Miss E. S., PE.
Morris, Rev. J. K., & W., PE.
Neely, Miss C. J., PE.
Nichols, Rt. Rev. S. H., & W., PE.
Paine, Miss Margaret R., PE.
Parmelee, Miss H. F., ABCFM.
Rembert, Miss S. H., PE.
Schiller, Rev. Emil, & W., OAM.
Skiles, Miss Helen, PE.
Smith, Mr. H. E., & W., IND.
Staples, Rev. I. B., & W., CN.
Talbott, Mrs. J. B., CN.
Waters, Rev Geo., & W., MES.
Williams, Miss H. R., PE.
Zoll, Mr. Donald, ABCFM.

MAEBASHI SHI,
Gumma Ken.

Burnet, Miss M. A., CJPM.
Thomas, Miss G., CJPM.

MARUGAME SHI,
Kagawa Ken.

Blakeney, Miss B. M. PS.
Buchanan, Rev. W. McS., & W., PS.
Currell, Miss Susan McD., PS.

MATSUMOTO SHI,
Nagano, Ken.

Ainsworth, Rev. F., & W., UCC.
Clench, Miss M., IND.
Hamilton, Miss F., MSCC.

MATSUYAMA SHI,
Ehime Ken.

Callahan, Rev. W. J., & W., MES.
Gulick, Mr. Leeds, & W., ABCFM.
Hoyt, Miss O. S., ABCFM.
Merrill, Miss Katherine, ABCFM.
Richards, Rev. W. A., & W., NSK.

MINAMIHARA,
Chiba Ken.

Colborne, Mrs. S. E., CMS.

MITO SHI,
Ibaraki Ken.

Chappell, Rev. Jas., & W., PE.
McKim, Miss Bessie PE.
Sharpless, Miss E. F., AFP.

MIWA,
Hyogo Ken.

Thornton, Rev. T. W., & W., OM.

MIYAZAKI SHI,
Miyazaki Ken.

Warren, Rev. C. M., & W., ABCFM.

MOJI,
Fukuoka Ken.

Linn, Rev. J. A., & W., LAC.

MORIOKA SHI,
Miyagi Ken.

Allen, Miss Thomasine, ABF.
Schroer, Rev. G. W., & W.,
Steadman, Rev. F. W., & W., ABF

NAGANO SHI,
Nagano Ken.

Callbeck, Miss Louise, UCC.
Lediard, Miss Ella, UCC.
Makeham, Miss Eva, MSCC.
Norman, Rev. D., & W., UCC.
Start, Dr. R. K., MSCC.
Waller, Rev. J. G., & W., MSCC.

NAGASAKI SHI,
Nagasaki Ken.

Brittain, Miss Blanche, MEC.
Bruner, Mr. G. W., & W., MEC.
Couch, Miss S. M., RCA.
Hagen, Miss O. I., MEC.
Hoekje, Rev. W. G., & W., RCA.
Krider, Rev. W. W., & W., MEC.
McAlpine, Mr. J. A., RCA.
Mills, Mr. E. O., & W., SBC.
Peckham, Miss Caroline, MEC.
Place, Miss Pauline, MEC.
Smith, Miss Pauline, MEC.
Taylor, Miss Minnie, RCA.

NAGOYA SHI,
Aichi Ken.

Archibald, Miss Margaret. PS.
Bowman, Miss N. F. J., MSCC.
Buchanan, Rev. P. W., & W., PS.
Buchanan, Miss Ruth A., PS.
Buckland, Miss R. E., PS.
Cooke, Miss M. S., MSCC.
Daniels, Miss Mabel, PS.
Gardner, Miss E. E., PS.
Hamilton, Rt. Rev. Bishop, & W., MSCC.
Hancock, Miss Elizabeth, PS.
Hawkins, Miss Frances, MSCC.
Juergensen, Rev. J. W., & W., AG.
Kirtland, Miss L. G., PS.
Knudten, Rev. A. C., & W., LCA.
Lang, Miss K., MSCC.
Layman, Rev. H. L., & W., MP.
McIlwaine, Rev. W. A., PS.
McIntosh, Miss Elsie, YWCA.
McKenzie, Rev. A. P., & W., UCC.
Roberts, Rev. F. L., & W., ABCFM.
Robinson, Mr. C. C., & W., IND.
Robinson, Miss H. M., IND.
Smythe, Rev. L. C. M., & W., PS.
Trueman, Mr. G. E., & W., YMCA-A.
Watkins, Mr. J. T., YMCA-T.
Wilbur, Mr. Nelson, YMCA-T.
Williams, Miss M. E., MP.

NAKATSU MACHI,
Oita Ken.

Shaver, Rev. I L., & W., MES.
Wilson, Rev. W. A., & W., MES

NARA SHI,
Nara Ken.

Hester, Miss M. W., PE.

NIIGATA SHI,
Niigata Ken.

McCall, Rev. C. F., & W., ABCFM.
Watts, Rev. H. G., & W., MCC.

NIKKO,
Tochigi Ken.

Humphreys, Miss Marian, PE.

NISHINOMIYA,
Hyogo Ken.

Bates, Rev. C. J. L., & W., UCC.
Cragg, Rev. W. J. M., & W., UCC.
Haden, Rev. T. H., & W, MES.
Hilburn, Rev. S. M., & W., MES.
Hillard, Rev. F., & W., UCC.
Jones, Rev. H. P., MES.
Mann, Rev. J. C., & W., CMS.
Matthews, Rev. W. K., & W., MES.
Mickle, Mr. J. J., & W., MES.
Ogburn, Rev. N. S., & W., MES.
Outerbridge, Rev. H. W., & W., UCC.
Whiting, Rev. M. M., & W., UCC.
Woodsworth, Rev. H. F., & W., UCC
Woodward, Rev. S. C., CMS.

NISHITAKA MURA
Miyagi Ken.

Butler, Miss B., JRM.
Williamson, Miss J., JRM.

NOBEOKA,
Miyazaki Ken.

Horne, Miss A. C. J., CMS.

NUMAZU SHI,
Shizuoka Ken.

Edlin, Miss C. M. A. T., SPG.

OGAKI,
Gifu Ken.

Miller, Miss Erma L., MM.
Weidner, Miss Sadie, MM.
Whewell, Miss E. A., MM.

OGI MACHI,
Saga Ken.

Harder, Miss Helene, LCA.
Winther, Miss Maya, LCA.

OITA SHI,
Oita Ken.

Bagley, Miss Leila, MES.
Kuyper, Rev. H., & W., RCA.
Towson, Miss Mamie, MES.

OKAYA,
Nagano Ken.

Spencer, Rev. V. C., MSCC.

OKAYAMA SHI,
Okayama Ken.

Adams, Miss A. P., ABCFM, (A).
Dietrich, Mr. G., & W., SDA.
Holmes, Miss M., SPG.
Olds, Rev. C. B., & W., ABCFM.
Stewart, Rev. S. A., & W., MES.
Voules, Miss J. C. SPG.

OKAZAKI SHI,
Aichi Ken.

Patton, Miss A. V., PS.
Patton, Miss F. D., PS.

OMI-HACHIMAN,
Shiga Ken.

Vories, Mrs. J. E., OMJ.
Vories, Mr. W. M., & W., OMJ.

ONUKI MACHI,
Ibaraki Ken.

Braithwaite, Mr. G. B., & W., AFP.

OSAKA SHI,
Osaka Fu.

Alexander, Miss Sallie, PN.
Armbruster, Miss R. T., UCMS.
Baker, Miss E. M., CMS.
Cribb, Miss E. R., OM.
Crosby, Miss A. R., ABF.
Erskine, Rev. W. H., & W., UCMS.
Field, Miss Ruth, MES.
Foote, Rev. J. A., & W., ABF.
Gorbold, Mrs. R. P., PN.
Hager, Miss B. D., MES.
Hail, Mrs. J. E., PN.
Hereford, Miss Grace, PN.
Howard, Miss R. D., CMS.
Jean, Miss F. E., PE.
Jones, Dr. F. M., & W., PE.
Kirkaldy, Miss Minnie, JRM.
Kludt, Miss Ann M., ABF.
Madden, Rev. M. B., & W., IND.
Mylander, Miss Ruth, FMA.
Palmer, Miss H. M., PN.
Peavy, Miss Anne, MES.
Pickens, Miss L. O., FMA.
Rawlings, Rev. G. W., & W., CMS.
Reeve, Rev. W. S., PN.
Shaw, Miss I. L., MSCC.
Thede, Rev. Harvey, & W., EC.
Torbet, Miss I., JRM.
Whitehead, Miss M., MES.
Williams, Miss A. B., MES.
Williams, Miss A. S., CMS.

OTA MACHI,
Ibaraki Ken.

Fox, Mr. H. R., & W., IND.

OTARU SHI,
Hokkaido.

Mann, Rev. L. W., & W., ABCFM.
McCrory, Miss C. H., PN.

OTSU,
Shiga Ken.

Knipp, Rev. J. E., & W., UB.

SAPPORO SHI,
Hokkaido.

Alexander, Miss V. E., MEC.
Batchelor, Ven. J., & W., CMS.
Benson, Pastor H. F., & W., SDA.
Etter, Mr. C. L., & W., YMCA-T.
Evans, Miss E. M., PN.
Lake, Rev. L. C., & W., PN.
Lane, Mrs. H. M., IND.
Monk, Miss A. M., PN.
Nettinga, Miss Dena, PN.
Norton, Miss E. L. B., CMS.
Smith, Miss J., PN.
Smith, Rev. J. C., & W., PN.
Smith, Miss S. C., PN.
Walling, Miss C. I., PN.
Walsh, Rt. Rev. Bishop G. J., & W., CMS.

SASAYAMA MACHI,
Hyogo Ken.

Jones, Mr. T. J., & W., JEB.

SENDAI SHI,
Miyagi Ken.

Ankeney, Rev. A., & W., RCUS.
Binsted, Rt. Rev. M. S., & W., PE.
Bixby, Miss A. C., ABF.
Boyle, Miss Helen, PE.
Brown, Miss O., JRM.
Bunker, Miss Annie, JRM.
Clause, Miss F. J., ABF.
Cook, Miss H. S., RCUS.
Cook, Miss R. E., RCUS.
Dann, Miss J. M., JRM.
Dempsie, Rev. Geo., & W., JRM.
Fesperman, Rev. F. L., & W., RCUS.
Gerhard, Miss Mary, RCUS.
Gerhard, Rev. P. L., & W., RCUS.
Gerhard, Mr. R. H., RCUS.
Gillett, Rev C. S., & W., ABCFM.
Gray, Miss G. V., PE.
Grether, Miss Selma, RCUS.
Hansen, Miss K. I., RCUS.
Hoffman, Miss M. E., RCUS.
James, Miss Ruth, JRS.
Jansen, Miss B., PE.
Jesse, Miss M. D., ABF.
Kriete, Rev. C. D., & W., RCUS.
Lee, Miss Mabel, MEC.
LeGalley, Mr. C. M., RCUS.
Lindsey, Miss L. A., RCUS.
Lloyd, Miss M., JRM.
Luthy, Rev. S. R., & W., MEC.
Madeley, Rev. W. F., & W., PE.
Marten, Miss E. M., RCUS.
McGrath, Miss Violet, JRM.
McInnes, Miss Barbara, JRM.
McKnight, Rev. W. Q., & W., ABCFM.
Murray, Miss Elsa, JRM.
Nall, Miss R. E., RCUS.
Newbury, Miss G. M., ABF.
Nicodemus, Prof. F. B., & W., RCUS.
Ransom, Deaconess A. L., PE.
Richardson, Miss E., JRM.
Schnader, Rev. D.D. & W., RCUS.
Seiple, Rev. W. G., & W., RCUS.
Simons, Miss Marrian, MEC.
Sipple, Mr. Carl S., RCUS.
Smith Mr, A. D., & W., RCUS.
Smith, Miss H. P., RCUS.
Stoudt, Mr. O. M., & W., RCUS.
Weed, Miss H. I., RCUS.
Whiteman, Miss Mary, JRM.
Zaugg, Rev. E. H., & W., RCUS.

SEOUL,
Korea.

Kerr, Rev. W. C., & W., PN.
Smith, Miss Eloise, MEC.
Starkey, Miss Bertha, MEC.
Woodard, Rev. W. P., & W., ABCFM.

SHIGEI MURA,
Hiroshima Ken.

Farnum, Rev. M. D., & W., ABF.

SHIMONOSEKI SHI,
Yamaguchi Ken.

Dozier, Rev. C. K., & W., SBC.
Kennion, Miss Olive, SPG.
Mackenzie, Miss Virginia, PN.
Morris, Miss M. H., PN.
Pieters, Miss J. A., RCA.
Strong, Rev. G. N., SPG.
Waine, Miss Florence, SBC.
Walvoord, Miss Florence, RCA.

SHIMOTSUMA,
Ibaraki Ken.

Binford, Mr. Gurney, & W., AFP.

SHINGU,
Wakayama Ken.

Chapman, Rev. E. N., & W., PN.

SHIODA MURA,
Ibaraki Ken.

Bixler, Mr. O. D., & W., IND.

SHIZUOKA SHI,
Shizuoka Ken

Albright, Rev. L. S., & W., UCC.
Andrews, Miss Sarah, IND.
Lehman, Miss Lois, UCC.
Lindsay, Miss O. C., UCC.
Rorke, Miss M. L., UCC.
Stetson, Rev. C. R., & W., UCC.

SHOKWA,
Formosa.

Adair, Miss Lily, EPM.
Elliot, Miss Isabel, EPM.
Landsborough, Dr. D., & W., EPM.
Mumford, Dr. R. H., & W., UPM.

SUMOTO,
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Warren, Rev. F. F., & W., FMA.

TAIHOKU,
Formosa.

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Chisholm, Miss E. K., PCC.
Graham, Mr. M. G., & W., PCC.
Gushue-Taylor, Mr. G., & W., PCC.
Ramsey, Miss M., PCC.
Senior, Miss Annie, PCC.
Stevens, Dr. E., & W., PCC.

TAINAN,
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Barnett, Miss Margaret, EPM.
Cheal, Dr. P., & W., EPM.
Connell, Miss H., EPM.
Cullen, Miss S. G., EPM.
Cumming, Dr. G., & W., EPM.
Galt, Miss Jessie, EPM.
Healey, Rev. F. G., EPM.
Livingston, Miss A. A., EPM.
Lloyd, Miss Jeannie, EPM.
MacLeod, Rev. Duncan, & W., EPM.
Marshall, Rev. D. F., & W., EPM.
Montgomery, Rev. W. E., & W., EPM.
Singleton, Mr. Leslie, & W., EPM.

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Hyogo Ken.

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Curtis, Miss Edith, ABCFM.
Husted, Miss E. E., ABCFM.
Jones, Dr. F. M., & W., PE.

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Kagawa Ken.

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Erickson, Rev. S. M., & W., PS.
Moore, Rev. J. W., & W., PS.
Munroe, Rev. H. H., & W., PS.

TAKATA SHI,
Niigata Ken.

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Butcher, Miss K., MSCC.
Isaac, Miss I. L., MSCC.
Powles, Rev. P. S. C., & W., MSCC.

TAKEO MACHI,
Saga Ken.

Lang, Rev. G. W., RCA.

TAMSUI,
Formosa.

Burdick, Miss A. M., PCC.
Clazie, Miss M. G., PCC.
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Watts, Rev. F. E., & W., Kobe.
Whitehead, Miss Dora, Tokyo.
Winnett, Mr. H. C., Tokyo.
Woolley, Miss Alice, Kobe.
Wright, Miss A. H., Kumamoto.
Yates, Rev. N. P., Karenko.

16. Japan Apostolic Mission.

Coote, Mr. L. W., & W., Ikoma P. O.
Gleaser, Mr. Martin, & W. (A).
Johnson, Mr. Theo., (A).
Lye, Miss Florence, Ikoma P. O.
Randall, Mr. A. E., & W., Ikoma P. O.
Rickert, Mr. Adolf & W., Ikoma P. O.

17. Japan Book & Tract Society.

Braithwaite, Mr. George, & W., Tokyo.

18. Japan Evangelistic Band.

Ballard, Miss B. M., (A).
Bazeley, Miss Rose, (A).
Bee, Mr. William, (A).
Boden, Miss M. K., Kobe.
Clark, Miss Agnes, Kobe.
Coles, Miss A. M., Akashi.
Collins, Mr. A. M., Tokyo.
Cuthbertson, Mr. J., & W., Kobe.
Dyer, Mr. A. L., & W., (A).
Garrard, Mr. M. H., Tokyo.
Gillespy, Miss J. C., (A).
Hoare, Miss D. E., (A).
Jones, Mr. T. J., & W., Sasayama Machi.

Richardson, Miss Helena, Tokyo.
Smith, Miss I. W., Akashi.
Soal, Miss A., Tarumi Machi.
Tetley, Miss Winifred, Tokyo.
Wilkes, Mr. Paget, & W., (A).
Wilkinson, Mr. C. S., & W., Kobe.
Williams, Mr. F. T., Tokyo.
Woodworth, Miss O F., Kobe.

19. Japan Rescue Mission.

Brown, Miss O., Sendai.
Bunker, Miss Annie, Sendai.
Butler, Miss Bessie, Nishitaka Mura.
Dann, Miss J. M. ,Sendai.
Dempsie, Rev. George, & W., Sendai.
Hetherington, Miss Nellie, (A).
James, Miss Ruth, Sendai.
Kirkaldy, Miss Minnie, Osaka.
Lloyd, Miss M., Sendai.
McGrath, Miss Violet, Sendai.
McInnes, Miss Barbara, (A).
Murray, Miss Elsa, Sendai.
Richardson, Miss E., Sendai.
Saville, Miss Rose, Osaka.
Torbet, Miss Isabella, Osaka.
Whiteman, Miss Mary, Sendai.
Williamson, Miss Jeanie, Nishitaka Mura.

20. Kagawa Co-operators in America.

Draper, Miss Marion R., Yokohama.
Topping, Miss Helen F., Tokyo.

21. Board of Foreign Missions of the United Lutheran Church in America.

Akard, Miss Martha B., Kumamoto.
Bach, Rev. D. G. M., & W., (A).
Beers, Miss Grace M., Kumamoto.
Harder, Miss Helene, Ogi Machi.
Harder, Miss Martha M., (A).
Heins, Rev. F. W., & W., (A).
Heltibridle, Miss Mary, Kumamoto.
Hepner, Rev. Charles W., & W., Ashiya.
Horn, Rev. E. T., & W., Tokyo.
Knudten, Rev. A. C., & W., Nagoya.
Linn, Rev. John K., & W., Tokyo.
Linn, Rev. J. A., & W., Moji
Lippard, Miss Faith, (A).
Miller, Rev. L. S. G., & W., (A).
Norman, Rev. C. E., & W., (A).
Potts, Miss Marion, (A).
Powlas, Miss Anne, Tokyo.
Powlas, Miss Maude, (A).
Schillinger, Rev. G. W., & W., Kumamoto.
Shirk, Miss Helen M., Fukuoka.
Stirewalt, Rev. A. J., & W., Tokyo.
Thorlaksson, Rev. S. O., & W., (A).
Winther, Rev. J. M. T., & W., Kurume.
Winther, Miss Maya, Ogi Machi.

22. The Lutheran Gospel Association of Finland.

Airo, Miss Jenny, (A).
Karen, Rev. A., & W., Tokyo.
Lindgren, Rev. R., & W., (A).
Minkkinen, Rev. T., & W., Iida.
Niemi, Miss Tyyne, Iida.
Salonen, Rev. K. E., & W., (A).
Savolainen, Rev. V., & W., (A).
Tammio, Rev. K., & W., (A).
Uusitalo, Miss S., Tokyo.

23. Liebenzeller Mission.

Buss, Rev. B., & W., Noborito.
Lang, Rev. E., & W., Yokohama.
Mosimann, Rev. O., Tokyo.
Nothelfer, Rev. K., Tokyo.
Syring, Rev. A., & W., Tokyo.

24. Missionary Bands of the World.

Abel, Miss Dorothy, Tokyo.
Abel, Mr. Fred. & W., Tokyo

25. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.

Alexander, Rev R. P., & W., Tokyo.
Alexander, Miss V. E., Sapporo.
Allen, Miss B. J., (A).
Armstrong, Miss M. J., (A).
Ashbaugh, Miss A. M., (A).
Bailey, Miss B. M., (A).
Baker, Bishop J. C., & W., Tokyo.
Beck, Mrs. M. P., (A).
Bender, Miss E. Q., (A).
Berry, Rev. A. D., (A).
Bishop, Rev. C. & W., Tokyo.
Bodley Roche, Mrs. E. U., (A).
Brittain, Miss B., Nagasaki.
Brumbaugh, Rev. T. T., & W., Tokyo.
Bruner, Rev. G. W., & W., Nagasaki.
Bullis, Miss Edith M., (A).
Burmeister, Miss M., (A).
Byler, Miss G. M., Hirosaki.
Chase, Miss L., Tokyo.
Cheney, Miss A., Hakodate.
Cleveland, Mrs. J. G., (A).
Collins, Miss M. D., Hakodate.
Couch, Miss Helen, (A).
Crom, Mrs. I. A., (A).
Curtice, Miss L. K., (A).

Daniel, Miss N. M. ,(A).
Davis, Miss Lois, (A).
Davison, Mrs. C. S., (A).
Deckerson, Miss A., (A).
Draper, Rev. G. F., & W., Yokohama.
Draper, Miss W. F., Yokohama.
Fehr, Miss V. J., (A).
Finlay, Miss A. L., Kagoshima.
Fretts, Miss M. N., (A).
Fulkerson, Mr. E. R., & W., (A).
Gealy, Rev. F. D., & W., Tokyo.
Griffiths, Miss M. B., (A).
Hagen, Miss O. I. Nagasaki.
Heaton, Miss Carrie A., (A).
Heckelman, Rev. F. W., & W., Tokyo.
Howey, Miss H. M., Fukuoka.
Iglehart, Rev. C. W., & W., Tokyo.
Iglehart, Rev. E. T., & W., Tokyo.
Jenkin, Mrs. M. M., (A).
Keedy, Mrs C. M., (A).
Kidwell, Miss Lola M., (A).
Kilburn, Miss E. H., (A).
Krider, Rev. W. W., & W., Nagasaki.
Lee, Miss E. M., (A).
Lee, Miss M., Sendai.
Lewis, Miss Amy G., (A).
Long, Mrs. C. S., (A).
Luthy, Rev. S. R., & W., Sendai.
MacIntire, Miss Frances U., (A).
Martin, Prof. J. V., & W., China.
Oldridge, Miss M. B., Tokyo.
Paine, Miss M. A., Tokyo.
Parsons, Miss M., Tokyo.
Pecham, Miss C. S., Nagasaki.
Peet, Miss A. E., Kagoshima.
Pider, Miss M. Z., Tokyo.
Place, Miss Pauline, Nagasaki.
Priest, Miss Pauline, Nagasaki.
Priest, Miss M. A., (A).
Russell, Miss M. Helen, (A).
Schwartz, Mrs. H. W., (A).
Scott, Rev. F. N., & W., Tokyo.
Seeds, Miss L M., (A).
Senger, Miss F. E., (A).
Shacklock, Rev. F., & W., Hirosaki.
Simons, Miss M., Sendai.
Slate, Miss A. B., (A).
Slosser, Mrs. G., (A).
Smart, Mrs. M. D., (A).
Smith, Miss E., Seoul.
Smith, Miss P., Nagasaki.
Soper, Mrs. D. E., (A).
Soper, Miss E. M., (A).
Soper, Rev. Julius, (A).
Spenser, Miss M. A., (A).
Spencer, Rev. R. S., & W., (A).
Spencer, Mrs. D. S., (A)
Sprowles, Miss A. B., Tokyo.
Starkey, Miss B., Korea.
Stott, Rev. J. D., & W., Hiroshima.
Taylor, Miss Erma M., Hirosaki.
Teague, Miss C. M., (A).
Thompson, Rev. E. W., & W., (A).
Vail, Mrs. M. S., (A).
Wagner, Miss D. A., Tokyo.
Weavers, Mrs. E. M., (A).
White, Miss Anna L., (A).
Wilson, Mrs. A. M., (A).
Wyman, Mrs P., (A).
Weaver, Miss Georgiana, (A).
Wythe, Miss K. G., (A).
Young, Miss Maryanna, (A).

26. Board of Foreign Missions of the Methodist Episcopal Church, South.

Anderson, Miss M. P., Kobe.
Bagley, Miss Leila, Oita.
Callahan, Rev. W. J., & W., Matsuyama. (A).
Caroll, Miss Sallie, (A).
Cobb, Rev. J. B., & W., (A).
Cobb, Mrs. J. J., (A).
Cook, Miss M. M., (A).
Cooper, Miss Lois, Hiroshima.
Cronk, Miss A., Kobe.
Demaree, Rev. T. W. B., & W., (A).
Field, Miss Ruth, Osaka.
Finch, Miss M. D., Hiroshima.
Frank, Rev. J.. W., & W., Kobe.
Gaines, Miss N. B., Hiroshima.
Haden, Rev. T. H., & W., Nishinomiya.
Hager, Miss B. D., Osaka.
Hager, Rev. S. E., & W., Himeji.
Hilburn, Rev. S. M., & W., Nishinomiya.
Holland, Miss C., (A).
Johnson, Miss Katherine, Hiroshima.
Jones, Rev. H. P., & W., Nishinomiya.
Maddux, Miss Lois, (A).
Matthews, Rev. W. K., & W., Nishinomiya.
Meyers, Rev. J. T., & W., Ashiya.
Mickle, Mr. J. J. Jr., & W., Nishinomiya.
Ogburn, Rev. N. S., & W., Nishinomiya.
Oxford, Rev. J. S., & W., Kobe.
Palmore, Rev. P. L., & W., Tokuyama.
Peavy, Miss Anne, Osaka.
Reed, Mr. J. P., & W., (A).
Searcy, Miss M. G., Kure.
Shannon, Miss I. L., Hiroshima.
Shannon, Miss K., Hiroshima.
Shaver, Rev. I. L., & W., Nakatsu.
Smith, Mr. Roy & W., Kobe.
Stevens, Miss C. B., Hiroshima.
Stewart, Rev. S. A., & W., Okayama.
Towson, Miss Manie, Oita.
Tumlin, Miss Mozelle, Kure.
Wainright, Rev. S. H., & W., Tokyo.
Waters, Rev. G. L., & W., Kyoto.

Waters, Rev. H. M., & W., (A).
Whitehead, Miss Mabel, Osaka.
Williams, Miss A. B., Osaka.
Wilson, Rev. W. A., & W., Nakatsu.

27. Mino Mission.

Miller, Miss E. L., Ogaki.
Weidner, Miss S. L., Ogaki.
Whewell, Miss E. A., Ogaki.

28. Board of Foreign Missions of the Methodist Protestant Church.

Hempstead, Miss E. L., Hamamatsu.
Hodges, Miss O. I., Yokohama.
Lynch, Rev. A. H., Tokyo.
Layman, Rev. H. L., & W., Nagoya.
Sampson, Miss M. E., Yokohama.
Warner, Rev, Paul F., (A).
Williams, Miss E. M., Nagoya.
Wolfe, Miss E. M., (A).

29. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., Inuyama.
Bailey, Miss Helen, Takata.
Bowman, Miss N. F. J., Nagoya.
Butcher, Miss K., Takata
Cooke, Miss M. S., Nagoya.
Foerstel, Miss M., Gifu.
Hamilton, Miss F., Matsumoto.
Hamilton, Bishop H. J., & W., Nagoya.
Horobin, Miss H. M., Inariyama.
Hawkins, Miss F., Nagoya.
Isaac, Miss I. L., Takata.
Lang, Miss K., Nagoya.
Makeham, Miss S. E., Nagoya.
Moss, Miss A. F., Toyohashi.
Powles, Rev. P. S. C., & W., Takata.
Shaw, Miss L. L., Osaka.
Shore, Miss S. G., Gifu.
Spencer, Rev. V. C., Okaya.
Start, Dr. R. K., Nagano.
Waller, Rev. J. G., & W., Nagano.
Waller, Rev. Wilfred, Ueda.
Watts, Rev. H. G., & W., Niigata.

30. Nippon Sei Ko Kwai.

Richards, Rev. W. A., & W., Matsuyama.

31. Ost Asien Mission (The East Asia Mission).

Schiller, Rev. D. E., & W., Kyoto.
Weidinger, Dr. Karl, & W., Tokyo.

32. Osaka Mission.

Cribb, Miss E. Ruth, Osaka.
Thornton, Rev. S. W., & W., Miwa.

33. Omi Mission.

Vories, Mrs. J. E., Omi-Hachiman.
Vories, Mr. W. & W., Omi-Hachiman.

34. Board of Foreign Missions, Presbyterian Church in Canada.

Anderson, Miss Mary E., Kobe.
MacDonald, Miss E. G., Kobe.
MacLean, Miss Jean C., Kobe.
Murphy, Miss Gladys M., Kobe.
Young, Rev. L. L., & W., Kobe.

35. Domestic and Foreign Missionary Society of the Protant Episcoopal Church in America.

(a) Missionary District of Kyoto.

Cannell, Miss M. C., (A).
Chapman, Rev. J. J., & W., Tsu.
Denton, Miss A. G., (A).
Dickson, Miss L. E., Kyoto.
Disbrow, Miss H. J., Kyoto.
Foote, Miss E. L., Kyoto.
Hester, Miss M. W., Nara.
Jackson, Rev. R. H., Yokkaichi.
Jean, Miss F. E., Osaka.
Johnson, Miss T., Kyoto.
Johnes, Dr. F. M., & W., Taisha Mura.
Lloyd, Rev. J. H., & W., Wakayama.
McGrath, Miss E. S., Kyoto.
Morris, Rev. J. K., & W., Kyoto.
Neely, Miss C. J., Kyoto.
Nichols, Rt. Rev. S. H., & W., Kyoto.
Paine, Miss M. R, Kyoto
Powell, Miss C. R., Fukui.
Rember, Miss S. H., Kyoto.
Schereschewsky, Miss C., Nara.
Shaw, Rev. H. R., & W., Toyama.
Skyles, Miss Helen, Kyoto.
Smith, Rev. P. A., & W., Hikone.
Tetlow, Miss H. L., Kanazawa.
VanKirk, Miss A. S., (A).
Williams, Miss H. R., Kyoto.

(b) Missionary Districts of North Tokyo and Tohoku.

Andrews, Rev. E. L., & W., Kiryu.
Andrews, Rev. R. W., & W., Tochigi.
Bergamini, Mr J. Van W., & W., Tokyo.
Binsted, Rt. Rev. N. S., & W., Sendai.
Bowles, Dr. H. E., & W., Tokyo.
Boyd, Miss L. H., Kawagoe.

Boyle, Miss Helen, Sendai.
Branstad, Mr. K. E., Tokyo.
Burnside, Miss Ruth, Tokyo.
Chappell, Rev. James, & W., Mito.
Cornwall-Legh, Miss M. H., Kusatsu.
Elliot, Dr. Mabel E., Tokyo.
Everard, Miss C., Tokyo.
Everad, Miss C., Tokyo.
Foote, Mr. E. W., & W., Tokyo.
Gardiner, Miss E. W., Tokyo.
Gray, Miss G. V., Sendai.
Heywood, Miss C. G., Tokyo.
Howell, Rev. N. H., Akita.
Jansen, Miss B., Sendai.
Johnson, Miss E. M., Tokyo.
Humphreys, Miss Marian, Nikko.
Knapp, Deaconess S. T., Tokyo.
Lade, Miss H. R., Tokyo.
Lincoln, Miss Irene E., Tokyo.
Madeley, Rev. W. F., & W., Sendai.
Marshall, Mr. G. H., & W., Tokyo.
McGill, Miss M. B., Kusatsu.
McKim, Miss Bessie, Maebashi.
McKim, Rt. Rev. John, & W., Tokyo.
McKim, Miss Nellie, Urawa.
Mead, Miss Bessie, Yamagata.
Murray, Miss E. B., Tokyo.
Nettleton, Miss Mary, Kusatsu.
Nuno, Miss C. M., Tokyo.
Peters, Miss A. F., Tokyo.
Pond, Miss Helen, Tokyo.
Ransom, Deaconess A. L., Sendai.
Reid, Miss G. L., Tokyo.
Reifsnider, Rt. Rev. C. S., & W., Tokyo.
Rusch, Mr. Paul, Tokyo.
Schaeffer, Miss M. R., Tokyo.
Shipps, Miss Helen, Tokyo.
Spackman, Rev. H. C., & W., Tokyo.
Spencer, Miss Gladys, Aomori.
Staple, Miss G. E. M., Tokyo.
St. John, Mrs. A. C., Tokyo.
Sullivan, Miss M., Tokyo.
Teusler, Dr. R. D., & W., Tokyo.

36. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Alexander, Miss Sallie, Sakai.
Bernard, Rev. C. E., Tokyo.
Bigelow, Miss G S., (A).
Bovenkirk, Rev. H. G., & W., Tokyo.
Brokaw, Rev. Harvey & W., (A).
Buchanan, Rev. D. C., & W., Wakayama.
Chapman, Rev. E. N., & W., Shingu.
Chapman, Rev G. K., & W., Osaka.
Clark, Rev. E. M., & W., Kobe.
Clarke, Miss S. F., Hiroshima.
Daugherty, Miss L. G., Tokyo.
Dunlop, Rev. J. G., & W., Tsu.
Evans, Miss E. M., Sapporo.
Franklin, Rev. S. H., & W., Kyoto.
Gorbold, Mrs. R. P., Osaka
Hail, Mrs. J. E., Osaka.
Hail, Miss Margaret, Kanazawa.
Halsey, Miss L. S., Tokyo.
Hannaford, Rev. H. D., & W., Tokyo.
Helm, Mr N. T., & W., Tokyo.
Hereford, Miss Grace, Osaka.
Hereford, Rev. W. F., & W., Hiroshima.
Kerr, Rev. Wm. C. & W., Seoul.
Lake, Rev. L. C., & W., Sapporo.
Lamott, Rev. W. C., & W., Tokyo.
London, Miss M. H., Tokyo.
Mackenzie, Miss V. M., Shimonoseki.
Martin, Rev. D. P., & W., Yamaguchi.
McCrory, Miss C. H., Otaru.
McDonald, Miss M D., Tokyo.
Miles, Miss Mary, Kanazawa.
Monk, Miss A. M., Sapporo.
Morgan, Miss A. E., Ise.
Morris, Miss M. H., Shimonoseki.
Nettinga, Miss Dena, Sapporo.
Palmer, Miss H. M., Osaka.
Ransom, Miss Mary H., Wakayama.
Reeve, Rev. W. S., Osaka.
Reischauer, Rev. A. K., & W., Tokyo.
Reiser, Miss A. I., Kanazawa.
Riker, Miss Jessie, Yamada.
Riker, Miss S. M., (A).
Smith, Miss Janet, Sapporo.
Smith, Rev. J. C., & W., Sapporo.
Smith, Miss S. C., Sapporo.
Tremain, Rev. M. A., & W., Kanazawa.
Voight, Miss A. V., Tokyo.
Walling, Miss C. I., Sapporo.
Walser, Rev. T. D., & W., Tokyo.
Wells, Miss L. A., Yamaguchi.
Winn, Rev. T. C., & W., (Retired), Kanazawa.

37. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (Southern Presbyterian).

Archibald, Miss Margaret, Nagoya.
Atkinson, Miss M. J., Takamatsu.
Blankeney, Miss B. M., Marugame.
Brady, Rev. J. H., & W., Kochi.
Buchanan, Miss E. O., Gifu.
Buchanan, Rev. P. W., & W., Nagoya.
Buchanan, Miss Ruth A., Nagoya.
Buchanan, Rev. W. C., & W., Gifu.
Buchanan, Rev. W. McS., & W., Marugame.

Buckland, Miss Ruth E., Nagoya.
Crawford, Rev. V. A., & W., Kochi.
Currell, Miss S. McD., Marugame.
Daniels, Miss M. E., Nagoya.
Dowd, Miss A. H., Kochi.
Erickson, Rev. S. N., & W., Takamatsu.
Fulton, Rev. S. P., & W., Kobe.
Gardner, Miss E. E., Nagoya.
Hancock, Miss Elizabeth, Nagoya.
Hassell, Rev. A. P., & W., Tokushima.
Hassell, Rev. J. W., & W., (A).
Jenkins, Rev. C. R., & W., Tokushima
Kirtland, Miss L. G., Nagoya.
Logan, Rev. C. A., Tokushima.
Lumpkin, Miss E., Tokushima.
McAlpine, Rev. R. E., & W., Toyohashi.
McIlwaine, Rev. W. A., Nagoya.
McIlwaine, Rev. W. B., & W., Kochi.
Moore, Rev. J. W., & W., Takamatsu.
Moore, Rev. L. W., & W., Gifu.
Munroe, Rev. H. H., & W., Takamatsu.
Myers, Rev. H. W., & W., Kobe.
Ostrom, Rev. H. C., & W., Kobe.
Patton, Miss A. V., Okazaki.
Patton, Miss F. D., Okazaki.
Symthe, Rev. L. C. M., & W., Nagoya.

38. Reformed Church in America.

Booth, Rev. E. S., & W., (A).
Bruns, Rev. Bruno, & W., Tokyo.
Couch, Miss S. M., Nagasaki.
Darrow, Miss Flora, Tokyo.
Demaagd, Rev. J. C., Beppu.
Duryee, Rev. E. C., (A).
Eringa, Miss Dora, Kurume.
Hoekje, Rev. W. G., & W., Nagasaki.
Kuyper, Rev. H., & W., Oita.
Lansing, Miss H. M., (A).
Laug, Rev. G. W., & W., Takeo Machi.
Luben, Rev. B. M., Beppu.
McAlpine, Mr. J. A., Nagasaki.
Moore, Rev. B. C., & W., Kurume.
Muyskens, Mrs. L. S., (A).
Noordhoof, Miss Jeane, Yokohama.
Oltmans, Rev. A., Tokyo.
Olmans, Miss C. Janet, Yokohama.
Oltmans, Miss F. Eyelyn, Tokyo.
Peeke, Mrs. H. V. S., (A).
Pieters, Miss J. A., Shimonoseki.
Ryder, Rev. S. W., & W., (A).
Shafer, Rev. L. J., & W., Yokohama.
Stegeman, Rev. H. V. E., & W., Tokyo
Taylor, Miss Minnie, Nagasaki.
Ter Borg. Rev. John, & W., Kagoshima.
Walvoord, Miss Florence, Shimonoseki.
Zander, Miss H. R., Yokohama.

39. Reformed Church in the United States.

Ankeney, Rev. Alfred & W., Sendai.
Cook, Miss H. S., Sendai.
Cook, Miss R. E., Sendai.
Engelmann, Rev. M. J., & W., Tokyo.
Fesperman, Rev. F. L., & W., Sendai.
Gerhard, Miss Mary E., (A).
Gerhard, Rev. P. L., & W., Sendai.
Gerhard, Mr. Robert H., Sendai.
Grether, Miss Selma, Sendai.
Hansen, Miss Kate I., Sendai.
Hoffman, Miss Mary E., Sendai.
Kriete, Rev. K. D., & W., Sendai.
Legalley, Mr. Charles M., Sendai.
Lindsey, Miss L. A., Sendai.
Martin, Miss E. M., Sendai.
Miller, Rev. H. K., & W., (A).
Nace, Rev. I. G., & W., Akita.
Nall, Miss Ruth E., Sendai.
Nicodemus, Rev. F. B., & W., Sendai.
Noss, Rev. C., & W., Aizu-Wakamatsu.
Noss, Mr. G. S., & W., Aomori.
Nugent, Rev. W. C., & W., Yamagata.
Pifer, Miss B. C., Tokyo.
Schneder, Rev. D. B., & W., Sendai.
Schneder, Miss Mary E., (A).
Schroer, Rev. G. W., & W., Morioka.
Seiple, Rev. W. G., & W., (A).
Sipple, Mr. Carl S., Sendai.
Smith, Prof. A. D., & W., Sendai.
Smith, Miss Harriet, Sendai.
Stoudt, Mr. O. M., & W., Sendai.
Weed, Miss H. I., Sendai.
Zaugg, Rev. E. H., & W., Sendai.

40. Salvation Army.

Davidson, Ensign Chas., & W., Tokyo.
Frost, Ensign H., & W., Tokyo.
Newman, Ensign H., & W., Tokyo.
Pugmire, Lieut. Colonel, E. I., & W., Tokyo.
Rolfe, Major Victor & W., Tokyo.
Smyth, Major Annie, Tokyo.

41. Scandinaivian American Alliance Mission.

Anderson, Rev. Joel, & W., Tokyo.

Carlson, Rev. C. E., & W., Tokyo.
Peterson, Miss A. J., Chiba Shi.

42. Southern Baptist Convention.

Baker, Miss Effie, Fukuoka.
Bouldin, Rev. G. W., & W., Fukuoka.
Clarke, Rev W., H., & W., Tokyo.
Dozier, Rev. C. K., & W., Shimonoseki.
Hannah, Miss Lolita, (A).
Lancaster, Miss Cecile, Kokura.
Mills, Rev. E. O., & W., Nagasaki.
Ray, Rev. J. F., & W., Hiroshima.
Rowe, Mrs. J. H., Kokura.
Schell, Miss Naomoi, Tobota.
Walne, Rev. E. N., & W., (A).
Walne, Miss Florence, Shimonoseki.
Williamson, Rev. N. F., & W., Fukuoka.

43. Seventh Day Adventists.

Anderson, Rev. A. N., & W., Aizu-Wakamatsu.
Armstrong, Rev. V. T., & W., Tokyo.
Benson, Rev. H. F., & W., Sapporo.
Cole, Mr. A. B., & W., Tokyo.
Dietrich, Mr. G., & W., Okayama.
Getzlaff, Dr E. E., & W., Tokyo.
Koch, Mr. A., & W., Fukuoka.
Kraft, Mr. E. J., & W., Tokyo.
Millard, Mr. F. R., & W., Kanno Mura.
Nelson, Rev A. N., & W., Kanno Mura.
Perkins, Mr. H. J., & W., Tokyo.
Shultz, Miss Gertrud, Tokyo.
Stacey, Miss Ellen E., Tokyo.
Thurston, Mr. C. E., & W., Kanno Mura.

44. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese.

Allen, Rev. E., Kobe.
Barber, Miss D., (A).
Basil, Rt. Rev. Bishop, Kobe.
Bayliss, Miss E., Kobe.
Essen, Miss M., Kobe (A).
Gale, Rev. W. H., & W., Himeji, (A).
Holmes, Miss Mary, Okayama.
Kennion, Miss Olive, Shimonoseki.
Kettlewell, Rev. F., & W., Kobe.
Lea, Miss L. E., Kobe.
Saunders, Miss, Kobe.
Smith, Miss E., Kobe.
Stokes, Miss K. S., Kobe.
Stranks, Rev. C. J., & W., Yamaguchi.
Strong, Rev. G. N., Shimonoseki, (A).
Voules, Miss J. C., Okayama.
Walker, Mr. F.B., & W., Kobe.

(b) South Tokyo Diocese.

Boyd, Miss Helen, Tokyo.
Bucknill, Rev. E. G., & W., Yokohama.
Chope, Miss D., Tokyo.
Dickinson, Rev. J. H., Shizuoka.
Eldin, Miss C. M. A. T., Numazu.
Hailstone, Miss M. E., Tokyo.
Heaslett, Bishop S., & W., Yokohama.
Mercer, Rev. F. E., Tokyo.
Philipps, Miss E. G., Tokyo.
Shaw, Rev. R. D. M., & W., Hiratsuka.
Shepherd, Miss K. M., (A).
Tanner, Miss K., Tokyo.
Trott, Miss D., Tokyo.
Wordsworth, Miss R., Chiba.

45. Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. J. E., & W., Otsu.
Shively, Rev. B. F., & W., (A).

46. United Church of Canada.

(a) General Board.

Ainsworth, Rev. F., & W., Matsumoto.
Albright, Rev. L. S., & W., Shizuoka.
Bates, Rev C. J. L., & W., Nishinomiya.
Bott, Rev G. E., & W., Tokyo.
Coates, Rev. H. H., & W., Hamamatsu.
Coates, Rev. W. G., & W., Kofu.
Cragg, Rev. W. J. M., & W., Nishinomiya
Hennigar, Rev. E. C., & W., Tokyo.
Hilliard, Rev. F., & W., Nishinomiya.
Holmes, Rev. C. P., & W., Fukui.
McKenzie, Rev. A. P., & W., Nagoya.
McKenzie, Rev. D. R., & W., Tokyo.
McWilliams, Rev. W. R., & W., (A).
Norman, Rev. D., & W., Nagano.
Norman, Miss L., (A).
Outerbridge, Rev. H. W., & W., Nishinomiya.
Parker, Mr. Kenneth A., Kobe.
Price, Rev. P. G., & W., Tokyo.
Stone, Rev. A. R., (A).
Tench, Rev. G. R., & W., Kobe.
Whiting, Rev. M. M., & W., Nishinomiya
Woodsworth, Rev. H. F., & W., Nishinomiya.
Wright, Rev. R. C., Toyama.

(b) Women's Missionary Society.

Allen, Miss A. W., Tokyo.

Armstrong, Miss M. E., Toyama.
Barr, Miss L. M., Kofu.
Bates, Miss E. L., Kanazawa.
Callbeck, Miss Louise, Nagano.
Chappell, Miss C. S., Tokyo.
Cook, Miss Dulcie, Tokyo.
Courtice, Miss S. R., Tokyo.
Douglas, Miss Leona, Tokyo.
Drake, Miss K., Hamamatsu.
Govenlock, Miss I., Kanazawa.
Greenbank, Miss K. M., Kofu.
Maig, Miss Mary T., Tokyo.
Hamilton, Miss F. G., Tokyo.
Hurd, Miss H. R., Tokyo.
Jost, Miss E. E., Fukui.
Jost, Miss H. J., Tokyo.
Killam, Miss Ada, Fukui.
Kinney, Miss J. M., Tokyo.
Lediard, Miss Ella, Nagano.
Lehman, Miss Lois, Shizuoka.
Lindsay, Miss O. C., Shizuoka.
McLachlan, Miss A. M., Kofu.
McLeod, Miss A. O., Kofu.
Pinsent, Mrs. A. M., Tokyo.
Rorke, Miss Luella, Shizuoka.
Ryan, Miss Esther L., Ueda.
Sadler, Miss Neta, Tokyo.
Scott, Miss Mary C., Ueda.
Scruton, Miss Fern, (A).
Staples, Miss M. M., Tokyo.
Strothard, Miss A. O., Tokyo.
Suttie, Miss Gwen, Kofu.
Tweedie, Miss E. G., Toyama.

47. United Christian Missionary Society.

Armbruster, Miss R. T., Osaka.
Asbury, Miss J. J., Honjo.
Clawson, Miss B. F., Tokyo.
Crewdson, Rev. Ira D., & W., Fukushima.
Erskine, Rev. W. H., & W., Osaka.
Gibson, Miss Martha, Akita.
Hendriks, Rev. K. C., & W., Akita.
McCoy, Rev. R. D., & W., Tokyo.
Richey, Miss H L., Tokyo.
Trout, Miss Jessie M., Tokyo.
Yoho, Miss Dee, Tokyo.
Young, Rev. T. A., & W., Tokyo.

48. Universalist General Convention.

Bowen, Miss G., Tokyo.
Cary, Rev. H. M., & W., (A).
Downing, Miss Ruth E., Tokyo
Hathaway, Miss Agnes, Tokyo.
Stetson, Rev. C., & W., Shizuoka.

49. Wesleyan Methodist Connection of America.

Gibbs, Rev. M. A., & W., Tokyo.

50. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., Yokohama.
Lynn, Mrs. Harrison A., Yokohama.
Pratt, Miss Susan A., Yokohama.
Rogers, Miss M. S., Yokohama.
Tracy, Miss Mary E., Yokohama.

51. Young Men's Christian Association.

(a) American International Committee

Clarke, Miss Doris E., Yokohama.
Converse, Mrs. Guy C., (A).
Durgin, Mr. Russell L., & W., (A).
Jorgensen, Mr. A., & W., Tokyo.
Patterson, Mr. G. S., & W., Tokyo.
Phelps, Mr. G. S., & W., Tokyo.
Sneyd, Mr. H. S., & W., Yokohama
Trueman, Mr. G. E., & W., Nagoya.

(b) YMCA Teachers Affiliated.

Etter, Mr. C. L., & W., Sapporo.
Faucette, Mr. T. F., & W., Fukuoka
Watkins, Mr. Jas. T., Nagoya.
Wilbur, Mr. Nelson, Nagoya.

52. Yotsuya Mission.

Chase, Mr. J. T., & W., Tokyo.
Cunningham, Rev. W. D., & W., Tokyo.
Farnham, Miss Grace, Tokyo.
Lemmon, Miss Vivian, Tokyo.

53. Young Women's Christian Association.

Allen, Miss Carolyn, (A).
Baker, Miss Edith, Tokyo.
Duncan, Miss C., Kyoto.
Kaufman, Miss E. R., Tokyo.
Marsh, Miss Carolyn, (A).
McIntosh, Miss Elsie, Nagoya.
McKinnon, Miss Claire, Tokyo.
Roberts, Miss Esther, Tokyo.
Roe, Miss Mildred, Tokyo.
Verry, Miss H. P., Yokohama.

54. Foreign Missions of the Presbyterian Church of England.

Adair, Miss Lily, Shokwa.
Band, Rev. E., & W., Tainan.
Barclay, Rev. Thomas, Shanghai.
Barnett, Miss M., Tainan.
Cheal, Dr. P., & W., China.
Connell, Miss H., Tainan.
Cullen, Miss S. G., Tainan.
Cumming, Dr. G., & W., Tainan.
Elliot, Miss Isabel, Shokwa.
Ferguson, Mrs. C. M. U., (A).

Galt, Miss Jessie, Tainan.
Healey, Rev. F. G., Tainan.
Landsborough, Dr. D., & W., Shokwa.
Livingston, Miss A. A., Tainan.
Lloyd, Miss Jeannie, Tainan.
Mackintosh, Miss S. E., (A).
MacLeod, Rev. D., & W., Tainan.
Marshall, Rev. D. F., & W., Tainan.
Montgomery, Rev. W E., & W., Tainan.
Moody, Rev. C. N., & W., (A).
Mumford, Dr. R. H., & W., Shokwa.
Singleton, Mr. Leslie, & W., Tainan.

55. Board of Foreign Missions of Presbyterian Church in Canada.

Adams, Miss A. E., Taihoku.
Burdick, Miss A. M., Tamsui.
Chisholm, Miss E. K., Taihoku.
Clazie, Miss M. G., Tamsui.
Dickson, Mr. James, & W., Tamsui.
Douglas, Miss D. C., Tamsui.
Graham, Mr. M. G., & W., Taihoku.
Gushue-Taylor, Dr. G., & W., Taihoku.
MacKay, Mr. G. W., & W., Tamsui.
MacMillan, Rev. H. A., & W., (A).
McClure, Dr. R. B., & W., (A)
Ramsey, Miss Margaret, Taihoku.
Senior, Miss Anne, Taihoku.
Stevens, Dr. E., & W., Taihoku.
Wilkie, Rev. J. D., & W., Tamsui.

ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Postal Transfer Number; and Telephone Number; (A) Absent.

A

Abel, Miss Dorothy L., 1927, MBW, 604, Shimo Ochiai, Tokyo Fu.

Abel, Mr. Fred & W., 1913, MBW., 604 Shimo Ochiai, Tokyo Fu.

Acock, Miss Amy A., 1905, ABF, 69 Shimotera Machi, Himeji.

Acock, Miss Winifred M., 1922, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. Honkyoku (2) 2176).

Adair, Miss Lily, 1911, EMP, Shokwa, Formosa.

Adams, Miss Ada E., 1927, PCC, Taihoku, Formosa.

Adams, Miss Alice P., 1891, ABCFM, 95 Kadota Yashiki, Okayama. (A), care of ABCFM, 14 Beacon St., Boston, Mass., U. S. A.

Ainsworth, Rev. Fred, & W., 1915, UCC, 1530 Yotsuya Machi, Matsumoto.

Airo, Miss Jenny, 1907, LEF, (A) Kansanopisto, Kauhajoki, Finland.

Akana, Mrs. Catherine, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe. (Tel. Motomachi 7).

Akard, Miss Martha, 1913, LCA, Kyushu Jo Gakuin, Kumamoto.

Albright, Rev. L. S., & W., 1926, UCC, 55 Nishi Kusabuka Cho, Shizuoka.

Alexander, Rev. R. P., & W., 1893, 1896, MEC, 2 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008 & 2010).

Alexander, Miss Sallie, 1894, PN, 43-3 Ohama Sakai, Osaka Fu.

Alexander, Miss Virgina E., 1903, MEC, 12 Kita Ichijo, Higashi 6 Chome, Sapporo.

Allen, Miss Annie W., 1905, UCC, 47 Nichome, Aiseikwan, Kameido, Tokyo Fu. (Tel. Sumida 3102).

Allen, Miss Carolyn, 1919, YMCA, (A), 600 Lexington Ave., New York City, U. S. A.

Allen, Rev. Eric, A. K. C., 1927, SPG, The Firs, Shinomiya, Kobe.

Allen, Miss Thomasine, 1915, ABF, 14 Kashima-shita, Shinjo, Morioka.

Anderson, Rev. A.N., & W., 1914, SDA, 75 Sengoku Cho, Aizu-Wakamatsu.

Anderson, Miss Irene, 1928, EC, 500 Shimo Ochiai Machi, Tokyo Fu.

Anderson, Rev. Joel, & W., 1900, SAM, 15 Uenohara, Higashi Nakano, Tokyo Fu.

Anderson, Miss Mary E., 1930, PCC, 266 Harada, Kobe.

Anderson, Miss Myra P., 1922, MES, 35 Nakayamate Dori, 4 Chome, Kobe.

Andrews, Rev. E. L., & W., 1922, PE, Okabe Koen, Kiryu Shigai, Gumma Ken.

Andrews, Miss Olive, 1927, YND,

5929 Shinoya, Oi Machi, Tokyo Fu.

Andrews, Rev. R. W., Ph. D., & W., 1899, PE, 2 Irifune Cho, Tochigi, Tochigi Ken.

Andrews, Miss Sarah S., 1916, IND, 126 Oiwa, Ando Mura, Shizuoka.

Ankeney, Rev. Alfred, & W., 1914; 1923, RCUS, 135 Higashi Niban Cho, Sendai. (Tel. 1783).

Archer, Miss A. L., 1899, MSCC, 40 Kinoshita, Inuyama, Owari.

Archibald, Miss Margaret, 1928, PS, Nagahei Cho, 5 Chome, Nagoya.

Armbruster, Miss Rose T., 1903, UCMS, 4250 Daido, 3 Chome, Tennoji, Osaka.

Armstrong, Miss Margaret E., 1903, UCC, 274 Sogaka Cho, Toyama Shi. (Tel. 2126).

Armstrong, Mrs. M. J., MEC, (A) 60 Parker Ave., Buffalo, N. Y., U. S. A.

Armstrong, Rev. V. T., & W., 1921, SDA, Box 7, Yodobashi P. O., Tokyo. (Tel. Ogikubo 51).

Asbury, Miss Jessie J., 1901, UCMS, 14 Omote Ozaki Machi, Honjo, Akita Ken.

Ashbaugh, Miss Adella M., 1908, MEC, (A), 137 W. Ninth St., Columbus, Ohio, U. S. A.

Atkinson, Miss Anna P., 1882, MEC, (Retired), (A), 321 Queen Anne Ave., Seattle, Wash., U. S. A.

Atkinson, Miss Maria J., 1899, PS, Hanazono Cho, Takamatsu.

Aurell, Rev. K. E., & W., 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu. (F. C. Tokyo 18410). (Tel. Kyobashi 6802).

Axling, Rev. Wm., D. D., & W., 1901, ABF, 10, 6 Chome, Fujimi-Cho, Tokyo. (Tel. Kanda 1628).

B

Bach, Rev. D. G. M., & W., 1916, LCA, (A) care of Board of Foreign Missions, 18 E. Mt. Vernon Place, Baltimore, Md., U.S.A.

Baggs, Miss M. C., 1925, CMS, (A), Bettys-y-voed, North Wales.

Bagley, Miss Kate, 1917, IND, 879 Zushi, Kanagawa Ken.

Bagley, Miss Leila, 1929., MES, 55 Niage Machi, Oita.

Bailey, Miss Barbara M., 1929, MEC, (A), Lowell, Ind., U. S. A.

Bailey, Miss Helen, 1926, MSCC, 6 Nishijo Machi, 3 Chome, Takata.

Baker, Miss Edith, 1929, YWCA, 12 Kita Koga Cho, Surugadai, Kanda, Tokyo. (Tel. Kanda 1118).

Baker, Miss Effie, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka. (Tel. 3170).

Baker, Miss Elsie M., 1924, CMS, Poole Girls' High School, Katsuyama Dori, 5 Chome, Higashinari Ku, Osaka.

Baker, Bishop James C., & W., 1928, MEC, 8 Aoyama Gakuin, Tokyo.

Baldwin, Miss C. M., 1930, CMS, 7 Nobori Cho, 2 Chome, Kure.

Ballard, Miss B. M., 1926, JEB, (A), care of J. E. B. 55 Gower St., London W. C. I. England.

Ballard, Miss Susan, 1892, SPG, Uchiyarai Cho, Ushigome, Tokyo.

Band, Rev. Edward, M. A., & W., 1912, EPM, English Presbyterian Mission, Tainan, Formosa.

Barber, Miss Doris, 1926, SPG, (A), care of S. P. G., 15 Tufton St., Wesminister, London, S. W. I. England.

Barclay, Rev. Thomas, D.D. 1874, EMP, Shanghai, China.

Barnard, Rev. C. E., 1930, PN, care of Rev. A. K. Reischauer, Woman's Christian College, Iogi Machi Nishi Ogikubo, Tokyo Fu.

Barnett, Miss Margaret, 1888, EMP, Tainan, Formosa.

Barr, Miss L. M., 1920, UCC, Eiwa Jo Gakko, Atago Cho, Kofu Shi.

(Tel. 591).

Barth, Rev. N. H., & W., 1928, AG, 1880 Hinohara Cho, Yokohama.

Bartlett, Rev. Samuel C., D. D., & W., 1887, 1894, ABCFM, Teramachi Dori, Imadegawa Sagaru, Kyoto.

Basil, Rt. Rev. Bishop, D.D., & W., 1910 SPG, The Firs, Shinomiya, Kobe.

Batchelor, Ven. John, D. D., & W., 1877, 1883, CMS, (Retired), Nishi 7 Chome, Kita Sanjo, Sapporo.

Bates, Rev. C. J. L., D. D., & W., 1902, UCC, Kwansai Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.

Batee, Miss E. L., 1921, UCC, 14 Saibansho Dori, Kanazawa. (Tel. 1607).

Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

Bayliss, Miss E., 1928, SPG, Shoin Koto Jo Gakko, Harada Mura, Kobe.

Bazeley, Miss Rose, 1926, JEB, (A), care of J. E. B. 55 Gower St., London W. C. I. England.

Beatty, Mr. Harold E., & W., 1921, IND, 38 Kamitsutsui Dori, 4 Chome, Kobe.

Beck, Mrs. Margaret Plimpton, MEC, (A), Brookline, Mass., U. S. A.

Bee, Mr. Wm., 1926, JEB, (A), care of J. E. B. 55 Gower St., London W. C. I. England

Beech, Mrs. Emma, 1930 IND, 604 Shimo Ochiai, Tokyo Fu.

Beers, Miss Grace M., 1926, LCA, Jiaien, Kengun Mura, Kumamoto.

Bender, Miss E. Q., MEC, (Retired), (A), Room 710, 150 Fifth Ave., New York City, U. S. A.

Bender, Rev. Gordon R., & W., 1925, 1924, AG, 3855 Nagasaki Machi, Tokyo Fu.

Bennett, Rev. H. J., & W., 1901, 1905, ABCFM, Higashi Machi, Tottori. (Tel. 557).

Benninghoff, Rev. H. B., D. D., & W., 1907 ABF, 551 Shimo Totsuka Machi, Tokyo Fu. (Tel. Ushigome 3687). (F. C. For Waseda Hoshien 75766).

Benson, Rev. H. F., & W., 1909, SDA, Minami Rokujo Nishi, 11 Chome, Sapporo.

Bergamini, Mr. J. Van W., & W., 1926, PE, St. Paul's University, Ikebukuro, Tokyo

Berry, Rev. A. D., 1902, MEC, (A), 150 Fifth Ave., New York City, U. S. A.

Bickel, Mrs. Annie, 1898, ABF, (Retired), 3131 Kanagawa Machi, Yokohama.

Biglow, Miss G. S., 1886, PN, (Retired), (A), care of Presbyterian Board of Missions, 156 Fifth Ave., New York City, U. S. A.

Binford, Mr. Gurney, & W., 1893, 1899 AFP, Shimotsuma, Ibaraki Ken.

Binsted, Rt. Rev. N. S., D. D., & W., 1915, PE, 9 Motakaji Cho, Sendai.

Bishop, Rev. Charles, & W., 1879, 1880, MEC, (Retired), 10 Aoyama Gakuin, Tokyo Fu. (Tel. Aoyama 2008-10).

Bixby, Miss Alice C., 1914, ABF, 2 Nakajima Cho, Sendai.

Bixler, Mr. Orville D., & W., 1919, IND, Shioda Mura, Naka Gun, Ibaraki Ken. (F. C. Tokyo 73837).

Blakeney, Miss Bessie M., 1919, Marugame, Kagawa Ken.

Boden, Miss M. K., 1924, JEB, care of JEB, 102 Umemoto Cho, Kobe.

Bodley Roche, Mrs. E. U., MEC, (A), Cororan, Calif., U. S. A.

Borton, Mr. Hugh, & W., 1928, AFP, 14 Mita Dai Machi, 1 Chome, Shiba Ku, Tokyo.

Bosanquet, Miss A. C., 1892, CMS,

101 Minami Cho, 6 Chome, Aoyama, Tokyo. (F. C. 11357).

Bott, Rev. G. E., & W., 1921, UCC, 23 Kamitomizaka Cho, Koishikawa, Tokyo. (Tel. Koishikawa 3516).

Bouldin, Rev. G. W., D. D., & W., 1906, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka. (Tel. 3170).

Bovenkerk, Rev. H. G., & W., 1930, PN, 2 Meiji Gakuin, Shirokane, Shiba, Tokyo.

Bowen, Miss Georgene, 1925, UGC, Blackmer Home, 50 Takata, Oimatsu Cho, Koishikawa, Tokyo.

Bowles, Mr. Gilbert, & W., 1901, 1893, AFP, care of Friends' Mission Board, 304 Arch St., Philadelphia, Pa., U. S. A.

Bowles, Dr, H. E., & W., 1930, PE, St. Luke's Hospital, Tsukiji, Tokyo.

Bowman, Miss N. F. J., 1907, MSCC, 1 Chome, 5 Shirakabe Cho, Nagoya.

Boyd, Miss Helen, 1912, SPG, 25 Iwato Cho, Ushigome Ku, Tokyo.

Boyd, Miss Louisa H., 1902, PE, Kuruwa Machi, Kawagoe, Saitama Ken.

Boydell, Miss K. M., 1919, CMS, (A), "Caergwrle", Owen Street, Lyndfield, Sidney, Australia.

Boyle, Miss Helen, 1928 PE, 69 Motoyanagi Cho, Sendai.

Brady, Rev. J. Harper, & W., 1917, 602 Eikokuji Cho, Kochi, Shikoku.

Braithwaite, Mr. G. B., & W., 1923, 1922, AFP, Onuki Machi, Ibaraki Ken.

Braithwaite, Mr. Geo., 1886, JBTS, & W., 1900, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo. (Tel. Aoyama 5406).

Branstad, Mr. K. E., 1924, PE, St. Paul's University, Ikebukuro, Tokyo Fu.

Brittain, Miss Blanche, 1929, MEC, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).

Brokaw, Rev. Harvey, D. D., & W., 1896, PN, care of C. C. Sims, 815 Hepburn St., Williamsport, Pa., U. S. A.

Brown, Miss O., 1930, JRM, 162 Kita Yobancho, Sendai. (Tel. 3315).

Brumbaugh, Rev. T. T. S & W., 1924, MEC, care of Aoyama Gakuin, Tokyo.

Bruner, Mr. G. W., & W., 1920, MEC, Higashiyamate, Nagasaki.

Bruns, Rev. Bruno, & W., 1930, RCA, Meiji Gakuin, Shiba Ku, Tokyo.

Buchanan, Rev. D. C., & W., 1921, PN, Komatsubara Dori, 9 Chome, Wakayama.

Buchanan, Miss Elizabeth O., 1914, PS, Ken Machi, Gifu.

Buchanan, Rev. P. W., PW 1925, PS, 11 Fujinari Cho, Naka Ku, Nagoya.

Buchanan, Miss Ruth A., 1930, PS, 11 Fujinari Cho, Naka Ku, Nagoya.

Buchanan, Rev. Walter McS., D. D., & W., 1895, PS, 439 Nakabu, Marugame.

Buchanan, Rev. Wm. C., D.D. & W., 1891, 1923, PS, Shiyakusho Mae, Gifu.

Buckland, Miss Ruth E., 1924, PS, Jo Gakko, Shirakabe Cho, Nagoya.

Bucknill, Rev. E. G., & W., 1927, SPG, 234 Yamate Cho, Naka Ku, Yokohama.

Bullis, Miss Edith M., MEC, (Retired), (A), 1124 Harvard Bldg., Los Angeles, Cal., U. S. A.

Buncombe, Rev. W. P., & W., 1888, CMS, (Retired), 24 Naka Rokubancho, Kojimachi Ku, Tokyo.

Bunker, Miss Annie, 1928, JRM, 162 Kita Yobancho, Sendai. (Tel. Sendai 3315).

Burdick, Miss Alma M., 1927, PCC, Tamasui, Formosa.

Burmeister, Miss Margaret, 1926, MEC, (A), 150 Fifth Ave., New York City, U. S. A.

Burnet, Miss M. A., 1917, CJPM, 98 Hyakuken Machi, Maebashi, Gumma Ken.

Burnside, Miss Ruth, 1923, PE, American Church Mission, Ikebukuro, Tokyo.

Bushe, Miss S. L. K., 1921, CMS, (A), care of C. M. S., Salisbury Square, London E. C. 4. England

Buss, Rev. B., & W., 1928, LM, 1190 Noborito, Inada Mura, Tachibana Gun, Kanagawa Ken.

Butcher, Miss K., 1929, MSCC, 6 Nishijo Machi, 3 Chome, Takata.

Butler, Miss Bessie, 1921, JRM, Tomizawa, Nishitaka Mura, Notori Gun, Miyagi Ken.

Buzzell, Miss Annie S., 1892, ABF, Tono, Iwate Ken.

Byers, Miss Florence, 1928, AG, 1666 Takinogawa Machi, Tokyo Fu.

Byler, Miss Gertrude M., 1927, MEC, 9 Naka Kawarage Cho, Hirosaki.

C

Callahan, Rev. W. J., & W., 1891, MES, Ichiban Cho, Matsuyama.

Callbeck, Miss Louise, 1921, UCC, 12 Agata Machi, Nagano.

Camp, Miss Evelyn A., 1916, ABF, (A), 2437 Grand Ave., Minneapolis, Minn., U. S. A.

Cannel, Miss Mona C., 1922, PE, (A), 281 Fourth Ave., New York City, U. S. A.

Carlson, Rev. C. E., & W., 1913, SAM, (A) Rapid City, So. Dakota, U. S. A.

Carpenter, Miss M. M., 1895, ABF, 10 Fukuro Machi, Surugadai, Kanda, Tokyo.

Carroll, Miss Sallie, 1926, MES, (A), Board of Missions M. E. Church South, Box 510, Nashville, Tenn., U. S. A.

Cary, Miss Alice E., 1915 ABCFM, Taisha Mura, Muko Gun, Hyogo Ken. (Yodogawa Zenrinkwan, Tel. Kita 5004).

Cary, Rev. Frank, & W., 1909, 1916, ABCFM, (A), care of ABCFM, 14 Beacon St., Boston, Mass., U. S. A.

Cary, Rev. H. M., D. D., & W., 1924, UGC, (A), care of Universalist Publishing House, 176 Newbury St., Boston, Mass., U. S. A.

Chapman, Rev. E. N., & W., 1917, 1916, PN, Isada, Shingu, Wakayama Ken.

Chapman, Rev. G. K., & W., 1921, PN, 739-B, Sumiyoshi Machi, Sumiyoshi Ku, Osaka Fu.

Chapman, Rev. J. J., & W., 1899, PE, Tsu, Mie Ken. (F. C. Osaka 33829).

Chappell, Miss Constance S., 1912, UCC, Woman's Christian College, Iogi Machi, Tokyo Fu. (Tel. Ogikubo 49).

Chappell, Rev. James, & W., 1895, PE, 536 Naka Machi, Mito Ibaraki Ken.

Chase, Mr. J. T., & W., 1927, YMJ, 27 Sakurayama, Nakano Machi, Tokyo.

Chase, Miss Laura, 1915, MEC, 4 Aoyama Gakuin, Aoyama, Tokyo. (Tel. Aoyama 2011).

Cheal, Dr. Percival, M. R. C. S., L. R. C. P., & W., 1919, EMP, Tainan, Formosa.

Cheney, Miss Alice, 1915, MEC, Iai Jo Gakko, Hakodate, Hokkaido.

Chisholm, Miss Ethel K., 1929, PCC, Taihoku, Formosa.

Chope, Miss D., 1917, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo

Clapp, Miss Frances B., 1918, ABCFM, Muromachi Dori, Imadegawa Agaru, Kyoto.

Clark, Miss Agnes, 1924, JEB, care of JEB, 102 Umemoto Cho, Kobe.

Clark, Rev. E. M., Ph. D., & W.,

1920, PN, 34, 3 Chome, Nakajima Dori, Kobe.

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Smith, Rev. J. C., & W., 1929, PN, Kita Shichi Jo, Nishi, 6 Chome, Sapporo.

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Smith, Rev. P. A., & W., 1903, PE, Hikone, Shiga Ken.

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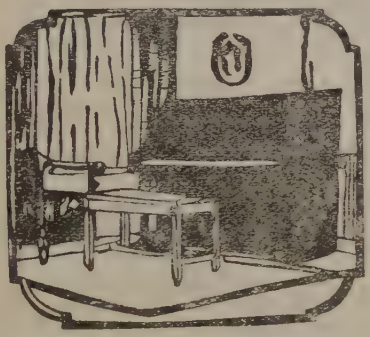

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